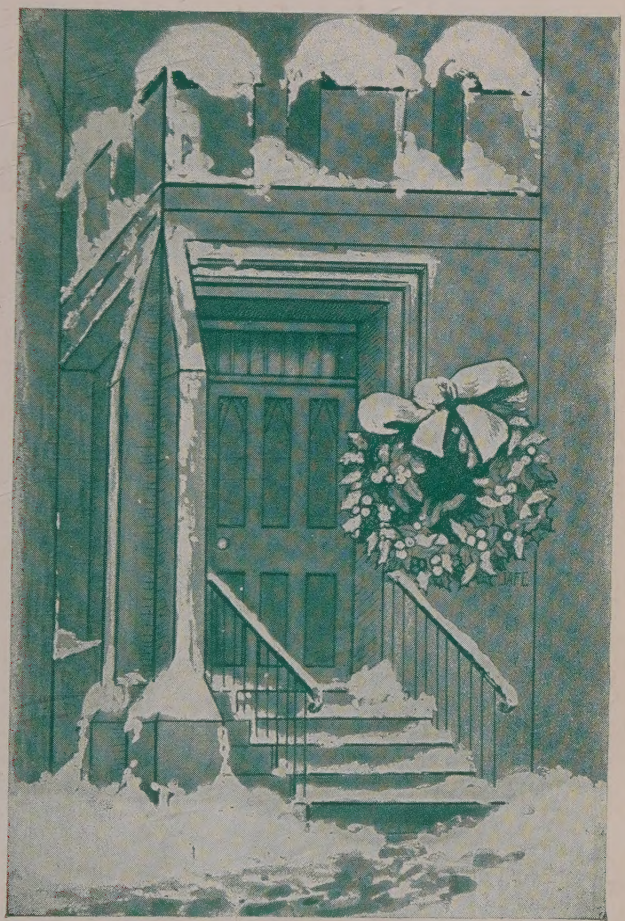
The Relief Society Magazine

Vol. XXIV DECEMBER, 1937 No. 12



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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXIV DECEMBER, 1937 No. 12

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PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 980

Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance. Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918.

Stamps should accompany manuscripts for their return.

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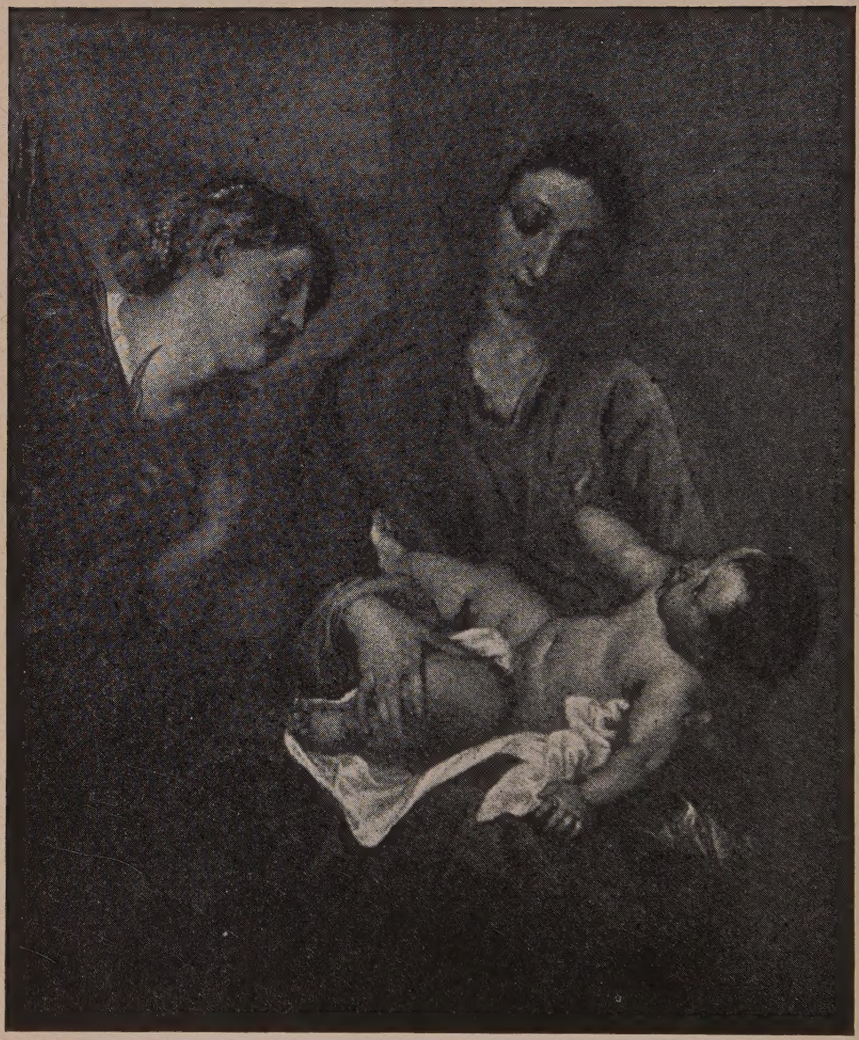
BIRTH OF THE REDEEMER

By Merling D. Clyde

Where unknown worlds their countless lights display,
One Star alone shone brighter than them all:
The promised sign, that He whom Wise Men call
"The King of Kings" within a manger lay.
A stable for abode. His bed of hay,
Where long and silken garments stir
The leaves to mingle with the breath of myrrh,
Was Couch Divine. For God proclaimed, "This Day
Oh, Shepherds of the hills, Arise! I bring
To you glad tidings of the Christ, your King,"
And all the lowly ones of earth gave voice
For Prophecy fulfilled. Oh Earth, rejoice!
That in the little town of Bethlehem
The Prince of Peace came to redeem all men.



The Art Institute of Chicago.

VIRGIN, INFANT CHRIST, ST. CATHERINE.

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The Gift Supreme

By Hugh B. Brown

YULETIDE is a season of gifts. We remember our friends and those whom we love and we try to express the love in some measure by giving presents. In appraising the value of any present we give or receive, we take into acocunt the motive which prompts it, its value to the one who receives it and the cost to the giver. Does love inspire the giver, does he give of himself? What sacrifice does the giving entail? Also, its value may vary according to the situation or condition of the recipient. Obviously if he is hungry or naked and we give him food or clothing or if he is in prison and we visit him and bring succor and release, the value of our gift to him can not be measured in terms of money. His need determines the value.

Imagine yourself under sentence of death with no right of appeal, no hope of a pardon, unable to do anything to save yourself; doomed in the darkness to await the execution, desiring without hope. Imagine, too, that all whom you love are sentenced to a like fate and together you sit in dreadful longing, helpless, hopeless, and forlorn. What would an opportunity to escape from such a fate mean to you?

Suppose the judge had an only son who was able and willing to purchase your freedom with his life. The judge, his father, can give or refuse this costly gift, the life of his son. Would not such a gift make all things of a material value appear insignificant? Would not you and your descendants celebrate with proper observance such relief and redemption?

BECAUSE of the transgression of Adam, all men are sentenced to a two-fold death; death of the body, and spiritual death—separation from God through sin. Men were doomed to await the night of death with no hope of a morning to follow that night. The tomb was a blind alley and death a dread monster. Death which separates man from all he has learned to love; wealth, fond association, friendship. When it beckons, husband and wife must part; children and parents are separated. How universal and how sad. It comes to childhood, to youth, and to old age, but whenever it comes it is a terror to the human heart. There is the dread of the unknown and into it we all must go. Life is so short and so disappointing even to the most fruitful of lives, and until

Christ came, life was hopeless, death permanent.

In addition to the sentence of mortality and physical death which resulted from the fall of Adam, sin and spiritual death came into the world. As physical death is a result of the separation of the spirit from the body, so spiritual death results from the withdrawing of the spirit of God from man. "Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: depart, ye cursed." (D. & C. 29: 40, 41.)

On the subject of spiritual life and spiritual death, Elder B. H. Roberts has written: "Spiritual life, being union with, relation to and participation in all the higher and better things: the good, the true, the beautiful, the pure, the refined, the noble, the courageous, the unselfish, the merciful; united with perfect justice, knowledge, wisdom, power, intelligence. To be identified with and to participate in these moral and spiritual qualities and the life of it, is and must be God, and to so deport oneself that he is thrown out of harmony with all this, separated from it, means separation from him who is the life of all this volume of higher and better things, this body of soul qualities, this ocean of righteousness—to be separated from it, I say, is death indeed! Yes, spiritual death; death as real as any physical death can be. For what would consciousness amount to if it were only a consciousness of evil that had befallen it?"

IN THIS situation then, man was helpless. There was no price that he could pay which would redeem him from the fall. The judge, in this case, God, had a son who could satisfy the demands of justice, redeem men from the fall and open the gate to immortality. Our Father made this priceless gift; our Savior paid the debt. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:4, 5) "The gift of God is eternal life through Jesus Christ our Lord." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

The full benefit of the atonement, however, comes to us only upon condition of our obedience to the Gospel plan. We must accept this plan and comply with its ordinances by "performing the symbols which stand for its reality." We must repent of sin, return from it, sin no more, and when we have fully repented and complied with that other requirement of the Gospel, namely, water baptism, immersion of the entire body, representing death, burial, and the resurrection, when we have done these things and have been confirmed by those having authority and have received the gift of the Holy Ghost, we are in the way to become recipients of all the blessings of the atonement of Jesus Christ and to have that continuous fellowship with him which shall be the reward of

the faithful. Obedience is as necessary as the plan itself. Obedience is evidence of acceptance, and no plan, however perfect, is fully effective unless accepted and worked. But while it is necessary that we accept and obey the Gospel, it is a free gift to all men, beneficial in part without regard to their own action, and in full by obedience to the laws upon which its blessings are predicated.

WHAT then of the value or importance of this gift of God—this Gospel plan, including the atonement of Christ. "What does it mean, this salvation! It means to be put in the way of eternal progression; to be associated with the church of the First Born, both on earth and in heaven; to be associated with angels and archangels as companions and guides; increasing in knowledge and wisdom with the passing years. Having triumphed over death, physical and spiritual, there is no more fear of death, or estoppage in the path of progress. With good men for associates and God for leader and guide, men may go on and up the shining heights of God's great highway, until they make themselves masters of the surrounding universe in the midst of which they live. Light and intelligence and love will be aglow in their hearts then. All the beautiful relationships that were formed in earth-life will be re-established there; husband and wife, children and parents, kindred and friends, knitted together in kinship and brotherhood; all this will abound; touching the life of that brotherhood which binds God's moral and spiritual universe together through the union of all the great Intelligences governing therein. Those who participate in this Gospel, in this salvation, will be members of such brotherhood, going on in spiritual, moral, and intellectual progress without limitation!" (Roberts.)

Without the atonement of Christ, man would have remained in darkness, not only without a hope of resurrection from the dead but doomed to suffer that spiritual death which comes through sin. His position, then, was desperate, was hopeless, and without a redeemer he was lost. But the Gospel plan, the gift supreme, inspired by the love of God—involving a supreme sacrifice on the part of the giver brings life everlasting, eternal joy and endless progress to all who accept its benefits.

"Herein is love, not that we loved God, but that he loved us, and sent his son to be a propitiation for our sins." (Jno. 4:10.)

"Thanks be to God for His unspeakable gift." (II Cor. 9:15.)

HEARTSONG

Gertrude Perry Stanton

If I might choose the richest gift
That Providence could impart,
'Twould not be beauty, wealth nor fame,—
Just the boon of a singing heart.

For life and love are harsh sometimes,
And stinging tears will start,—
But with courage I will lift my head
And carry a song in my heart.

Life Eternal

By Mary Ek Knowles

THE silent men tenderly laid their burdens on the bed, and heads bared filed out of the room. At the door the last man paused and spoke, his voice gruffly kind. "Time is short, Sister Smith. We fear the mob."

The door closed and Lucy Mack Smith was alone with her dead.

For a moment she remained standing at the side of the bed, her eyes wide, her fingers pressed tightly against her mouth as if to hold back the screams that threatened to burst from her lips. Then with a dry sob she fell to her knees, her arms outstretched across the lifeless forms of her two sons.

For this she had carried her sons tenderly within the walls of her body; for this she had gone down into the valley of the shadow of death that they might have life; for this, that on a sultry summer night she might stand in a dimly-lit, shuttered room and look down upon the bodies of her sons, murdered at the hands of a mob! Where now was the power and the glory! Where now the flame of faith, burning like a fire on the mountain top! Her sons were dead!

She raised her head, her eyes tenderly caressing the dear lines of the faces, and her heart was a wounded thing, torn and bleeding in her breast. Joseph and Hyrum. Tall, splendid men, foully struck down in the prime of their lives. And why, why! Where was the justice . . . Men, now . . . but she had held them as babes in her arms, helpless and infinitely dear; on bended knees, with outstretched arms she had guided their first faltering steps; she had felt their chubby, warm hands trustingly in her own. . . . She too was dead. Her body lived, but her heart, her soul had died.

How could she bear this thing. She was but human! She gave way to loud, passionate weeping, and the nervous shuffle of feet sounded in the next room. She checked her sobs. She must be quiet. Even now the mob might be near, eager to descend like vultures and tear the lifeless forms limb from limb. Those men in the next room knew, they had reason to be afraid. With their own eyes they had seen a crowd of men turn suddenly from humans into animals, blood-thirsty and insane; with their own ears they had heard the voice of the mob grow from a rippling murmur to a maddened roar! They had seen Hyrum and the Prophet murdered in cold blood. They had rescued the bodies during that brief respite when the mob, appalled by the enormity of the crime they had committed, fled, as though in fleeing the scene of the crime they could forget what they had done.

Those men in the next room knew. And she had known. That silver cord between mothers and their children, was it ever severed? In the dead of the night the sharp report of a shot had awakened her, and her first thought had been of Hyrum and Joseph. In the hours that followed she had attempted to reassure herself. "They are in jail, but they are safe. Justice will be shown them. The false charges will be dropped and they will be freed." But there had been no answering echo in her heart. She had known they were dead.

HOW to bid goodby to her sons! Hyrum! From childhood he had been passionately loyal to Joseph. And his loyalty had meant his death.

Joseph! Was ever there so sweet a child . . . Joseph as a lad . . . in patched and torn trousers, and ragged shirt, his brown hair sticking through the holes in his battered hat. His quiet, serious laughter like glints of sunshine on a still, deep pool. Always he had been a meditative lad, content to sit for hours by the window, his young chin cupped in his hands, his eyes gazing off into space, his mind wondering about great things. There had been about Joseph, even from the first, that spirit which set him apart from his brothers and sisters.

That clear April day when he had come to her and told her of his vision in the grove. Strange, holy words to fall from the lips of a boy. Yet there had been no blasphemy, no note of levity in his tone. Impossible to believe what he said, yet, looking into his clear eyes she had known that he spoke the truth, that indeed he had talked with God, and her being had thrilled at the knowledge.

And this was the end! These lifeless, quiet forms, the saddened, stunned men in the next room. So much her son had accomplished, her son, Joseph, standing head and shoulders above the crowd, his manner and appearance a kingly one. Without schooling, without learning, he had founded a new religion, a University, planned and built a city, sent missionaries to every part of the globe. He deserved a better end than this. Where, Oh God, was justice!

The minutes were fleeing fast. They pressed in upon her, ruthless, smothering. She muffled her sobs against the bedclothes and her tears flowed anew. Pitifully, frantically, her mind searched for some one thing, some one thought that would give her comfort in her hour of need. But she could find nothing. Again and again she returned to her bereavement, and her grief became a two-edged sword turning in her heart. It became a torture too painful to be borne in silence and she cried aloud, "Help me, God! Help me to understand. Give me, Oh I pray Thee, strength in my hour of need."

As she prayed, the pain left her body, her mind became as a clear, quiet, stream flowing forward in the stillness. The thought came to her, "I am not the first. I am not the first mother to mourn on bended knee at the side of her son. Elizabeth, mother of John the Baptist. She had her tray. Mary, the mother of Jesus Christ. With agonized heart she watched Him die. She had her cross." Then came the thought like a bright blade of steel flashing in the sun. "God chose them to be the mothers of His chosen ones. And He chose me."

Elizabeth and Mary. They had known sorrow deeper than tears. Their sons had died. Martyrs, too.

Dead? Christ dead? Every Christmas did not Christianity celebrate the birthday of a living Christ? Would He die as long as love, mercy and faith were in the hearts of men? Had not the ages woven love for Him into the very fiber and being of man, made of each truth He taught a precious jewel sparkling in the sun? Christ would never die!

Was Joseph dead? The mortal remains, yes. The body would return to the dust from whence it came. But the spirit, the Word of Truth! Through Christ they were eternal. In that moment Lucy saw into the future, saw Joseph's followers, led by the spirit of God, trekking off across the plains to a place where

they could worship in peace. She saw a city built in the tops of the Rocky Mountains, and Joseph's followers growing from thousands to millions, spreading the Faith to every corner of the globe!

LUCY rose to her feet, her hands clasped before her. Joseph Smith, the Prophet, would never die. Like Jesus Christ, his memory, his Word of Truth, were eternal!

Head held high, with queenly grace she walked across the room, opened the door, said, "You may take them now." Her voice was calm. Her face radiant.

THE END

NOTE

The incidents recounted in the story "Life Eternal" are neither authentic nor recorded, but fiction, based upon a supposition of what might have happened following the martyrdom.

WHAT IS CHRISTMAS?

Alice Lee Eddy

Christmas is a sanctified remembering
Of dreams and joys of childhood's glad condition,
And to our children's children a translating
Those memories into well-loved tradition.

Christmas is a happy reaffirming
Of hope and faith, whate'er our faith may be.
A pause to build anew our soul's defenses
And pledge once more our trust and loyalty.

Christmas is a shimmering ideal
Of brotherhood, and peace to humankind.
Christmas is not a day, a deed, a season.
Christmas is joyous heart and generous mind.

Why Study Sociology?

By Harold T. Christensen

BY THE statement, "It is not good that the man should be alone," the Lord intended to illustrate the natural relationship between man and woman existing in marriage according to plan. It has, however, even wider application than this. Groups of men may be companions to each other as well as may groups of women. Furthermore, mixed groups contain the element of companionship even where the marriage relation does not exist. Life as we know it is essentially group life. Living entirely alone is extremely rare in society, and where it does occur it is accompanied by a shrivelling of personality, and the individual so isolated develops characteristics which are odd, infantile, and sometimes savage.

You and I were given birth by others. We grow and develop with the help of others, and we can be made happy only through the association and companionship of those around us. The abundant life is group life, and I repeat, "It is not good for man to be alone."

But even though this group phenomenon makes possible the happiness of man it certainly does not ensure or guarantee such happiness. Sometimes the interactions of human beings one with another are unbalanced, lop-sided, or disharmonious; while sometimes they result in the supreme joy which God intended. Too often the associations of men with each other result in sensuous satisfactions or even discomfort and sorrow. Hence the need for understanding the nature of group relationships, that social frictions might be eliminated and social harmony established. Sociology is intended to meet this need.

The science of sociology may be defined, as that science which deals with the behavior of men in groups, and is specifically concerned with person to person contacts, with person to group contacts, and with group to group contacts. Sociology is distinct from economics, which is the study of the production, distribution and consumption of wealth; it is distinct from political science, which is concerned with the structure and function of government; and it is distinct from others of social sciences which, like these mentioned, are each concerned with only one phase of the entire field of social interaction. Sociology, being the science of group behavior, draws material from every corner of human culture.

WHY Study Sociology? Of what value is an understanding of the nature of the human relationships? The world today is almost lost in an avalanche of social turmoil—wars and revolutions, poverty and famine, political corruption, crime, suicide, all bearing mute evidence of a ruptured humanity. "Man is that he might have joy," and yet social relationships have become so perverted and corrupted that the happiness which might have been, scarcely exists. Witness the fact that from fifteen to twenty thousand individuals in the United States every year wilfully take their own lives, and the suicide rates throughout the world are on the increase. I am sure that if these individuals understood the spiritual possibilities in the Church, and the harmony pos-

sible in social relationships, their fingers would hesitate at the trigger, because then they would know that life, after all, is worth living. All is not well with the world today, and sociology can be one means to the end of setting it right and establishing happiness.

THAT the importance of social study might be further emphasized, it will be well to consider briefly a few of the major contemporary social problems existing in the world today. These will certainly not represent all of the maladjustments rampant in society, but they will at least suggest the nature and extent of contemporary social disorganization, and disorganization must be understood before reorganization can commence. Let us consider, then, the following in the order given:

1. Family Problems.
2. Economic Insecurity.
3. Ill Health.
4. Crime.
5. War.

THE family has been considered the most basic of all social institutions, and rightly so I think, for it is the group that first gives man membership and initiates him into the complexities of social life. The early family formed the hub of social existence. In it birth, marriage, death and all of the vital events of life, took place. In it children were educated for the moral and social problems of the day. In the early family religion found a center, as likewise did economic life, recreation and government. But as society has moved onward, untold numbers of new social groups have come into existence, and in doing so have come into competition with the family. As a result the family has been robbed of many of these original social functions and is left today stripped, weak, and tottering.

Any organization is justified in existence by the functions it performs, and when it ceases to function it ceases to exist. What has happened in regards to the family? At the present time education has largely gone out of the home; government is almost entirely in the hands of the State; recreation has been turned over to commercial agencies; economic life, which was formerly on the family basis has now been placed almost entirely on an individual basis; religion, with the possible exception of the ideal "Mormon" family, has passed from the protecting care of the family; and so on. With the birthrate decreasing rapidly, as it is today, it even looks as though the reproductive function of the family is also passing away; in fact, many authorities in sociology agree that about the only leg left for the family to stand on is the affectional bond existing between husband and wife, and some even claim that this affectional function is also going from the home. Genuine affection is being supplanted by a shallow sentimentalism known as romance. Real love, which consists, I am sure, of intellectual companionship and spiritual harmony, as well as physical and emotional attraction, is being replaced by a croon song, "live happily ever after" sort of thing, which is warping the judgment of our young people, making them feel that there is nothing serious to marriage, no thought, no preparation, no sacrifice, making our young people feel that eternal happiness is assured them if only the "one and only" is captured—and too often the capturing process consists of displaying physical charms and intellectual emptiness. Love is being robbed of its intellectual and spiritual qualities, and what is left can only result in failure. Authorities in discussing this problem refer to it frequently

as the "romantic fallacy." Now the romantic fallacy is not a fallacy in the existence of romance and affection, for certainly every marriage should have this tender element to lubricate the social relationships if nothing else. The romantic fallacy, however, consists of the existence of romance in a disproportionate amount, the existence of romance in the absence of some of the more fundamental functions of the family such as reproduction, economics, education and so on. What is needed is a deflation of romance, and an inflation of some of the more substantial elements entering into love and marriage.

The family today is in a sorry plight. The 1930 census revealed that there was one divorce for every six marriages in the United States, and the divorce rate was still on the increase. This means that at the present time we have about one divorce for every five or five and a half marriages in this country. Certainly the divorce rate is not that high among the Latter-day Saints. But the divorce rate, on the other hand, is higher among other groups. Add to this the many thousands of desertions which take place each year throughout the United States, and to this the many hundreds of thousands of couples who are living together even though their relationship is incompatible, being held together only by the expense and stigma of divorce, and you get some idea of the heartaches and sorrows which exists in the very type of group relationship that should produce the greatest happiness possible for man to obtain. So you can see that a great deal yet needs to be done.

What is being done? We have certain private and governmental agencies that are interested in the problem. In the Church of Jesus Christ of Latter-day Saints we are facing the problem, I think, to a degree, but even here there is yet much work ahead of us. The idea of Temple marriage certainly can and does help, because in Temple marriage we dignify and spiritualize and strengthen this bond that is so often treated lightly by the world. But even so, the conditions in our own Latter-day Saint communities are not the best. While the divorce rate is lower than that of the Nation, still a divorce rate exists, and the same can be said of desertion and of incompatibility. Family problems stare us in the face as challenges to be met.

I have only touched upon a few angles of family maladjustment, but these few perhaps will suggest the tasks which lie before us in the realm of courtship, marriage and the family. The young people of today need the help and cooperation of their parents, of their teachers, and of their religious leaders. The young people of today need more than vague warnings and emotional condemnations to keep them straight. They need sympathetic understanding and enlightened counseling, and both of these can come from a study of sociology.

THE second problem is that of economic insecurity. The world has progressed in a phenomenal way during the last two or three hundred years, economically, mechanically and industrially. The standard of living has been doubled and trebled; —the radio, the talking picture, the telephone, the airplane, the electric light, and thousands of other inventions have given us comforts and luxuries which even kings dared not dream about not so long ago. Yet in spite of all this material advancement the world remains economically ill. Social relationships have not kept up with industrial progress, and

the gap between the two has created disturbances which are serious — challenges to you and to me.

In spite of the fact that the standard of living has been greatly raised, thousands of people are suffering for want of the ordinary necessities of life, shivering from cold in the winter, going hungry all the year round, suffering from malnutrition, deprived of medical attention, and so on. Even though the wealth of the world has greatly increased, it has not been put to the most profitable use. Wealth has certainly not been distributed on an equal basis. At the present time in the United States about 1% of the people own over half of the wealth, whereas 90% of the people own only about 10% of the wealth. Poverty is very extensive, reliable estimates placing from 10% to 30% of the population in this class. Unemployment runs into the millions. Estimates vary on the exact amount, but why should anyone in a country like this be deprived of the right to work in support of himself and his loved ones! Someone has said, "It is a mad world, which finds men poverty-stricken in the midst of plenty, nations starving when there is too much food."

Economic security is a crying need in the world today. What are we doing about it? The Federal Government is spending millions of dollars each year in relief work and in social security programs, programs which are reaching our own local communities. Private agencies everywhere are doing what they can to make their contributions. The Relief Society of the Church of Jesus Christ of Latter-day Saints has been very helpful along these lines. The Church has recently attracted world-wide attention by announcing and putting into operation a security program that hopes to give work to all of the able-bodied within the Church, and direct relief to those who are incapacitated, but the goal most certainly has not been reached as yet. Much work is before us, and this is a challenge to the Relief Society and to the Church. Why study Sociology?—that this one more threat to social happiness might be eliminated.

THE third problem that I would bring to your attention is that of physical mental ill health. As in the field of economics, so also in the field of health, phenomenal advancements have been made during recent years; advancements in diet, sanitation, medical care, and surgery. But in spite of all this, the world today is literally sick. Do you realize that on the average every person in the United States loses from about five to ten days work each year on account of illness, and do you realize that approximately 2% of the entire population is bed-ridden at any one time? This is in addition to the many hundreds of thousands of persons who are chronically ill, though not bed-ridden, and whose effiicency is thereby seriously reduced.

It is true that the average length of life has been increased from somewhere between thirty or forty years to about fifty-seven years for men and sixty years for women. But this increase has come about largely through the great inroads made upon the death rate of mothers at child birth, the death rate of infants under one year of age, and the general death rates from infectious and contagious diseases. Decreases in the death rate have largely been in the younger age groups of the population. Figures show that the death-rate of those past the age of forty-five has actually been on the increase. Figures also show that in spite of the great advancement made on contagious diseases, which affect

persons of young ages chiefly, the death rate from ailments such as cancer, heart disease, etc., which affect the middle aged and the old, has actually been on the increase, indicatting that gains made in one way may be lost in another. This fact, along with the increase in accident rate, especially from automobile traffic, indicates that the time may not be far distant when the average length of life, instead of increasing further, will actually decrease. I am not decrying the progress which has been made, only emphasizing that there is much yet to be done.

In the field of mental health we likewise have our problems. Approximately 1% of the population of this nation must be regarded as feebleminded, and from 5% to 10% of the population become mentally ill, to use the popular term "insane," sometime during life according to statistical estimates, and furthermore insanity is on the increase. It seems that the rapid tempo of modern life, together with its growing complexity, contribute to the increase of insanity. These figures and facts also present a challenge to the Church and to the Relief Society.

What is being done in the Church? The Latter-day Saint Church has always been noted for its healthful way of living. The Word of Wisdom, like the Social Security Plan, has attracted world-wide attention. It has made Latter-day Saints distinctive, and its results have been good. The death-rate is not so high in the Church, nor is the rate of sickness, but in spite of this there is altogether too much of both. The Relief Society has played its part from the beginning—visiting the sick, providing for the needy, etc. These are no small contributions, but in spite of them all the world is still literally sick. Add all these indices of health together—disease, physical breakdown, accidents, feebleminded-ness, insanity and so on—and you will wonder who is left healthy and free. The physical and mental well-being of society is not in good shape.

THE fourth problem to be reviewed briefly is that of crime. Government is organized in society for the protection of life and property. Laws are set up to govern people, to see that individuals, institutions, and groups do not infringe upon the rights of other individuals, institutions and groups. But when governments become weak and corrupt these controls have little or no effect and crime flourishes as a consequence. Now to say that crime in the United States is due to a weak and corrupt government, would certainly be wrong, but to say that the extent of crime in this country is due to weak and corrupt politicians, who have wormed their way into government circles, would not be wrong. Too often in our society, certainly not always but too often, politicians and the criminals are in partnership. As long as there are such conditions, I am convinced that American democracy will exist in name only. For the preservation of freedom and liberty which are essential to democracy, we must stamp out political corruption and crime. There is a bit of irony in the fact that this very nation which has championed the course of democracy now has the reputation of being the most crime-ridden nation in the world. Figures show that one person out of every hundred in the United States has been convicted of crime, and five persons out of every hundred have been arrested at one time or another. Figures show that we have over 150,000 inmates housed in the Federal and State Penitentiaries of the land. Add to this number the hundreds of thousands in

local jails, the hundreds of thousands on probation and parole, and the untold numbers who are never caught, and you have some idea of the extent of crime in this country. Furthermore crime is on the increase. Where is it all going to end? No one can tell. We know what we would like, we know what the conditions are, and the fate of the Nation remains in our hands. I refer, of course, to all citizens of the United States.

Latter-day Saints have always been noted for their emphasis upon law observance, and this emphasis has had its results. The crime rates in our local communities are not as high on the average as in most communities. But I am sure that if you will observe the crime records in our own communities, you will nevertheless be startled; they are not at all flattering. Political corruption needs to be stamped out; indifference to laws and government needs to be corrected; crime detection needs to be improved; and studies on the cause of crime and the treatment of the criminal need to be expanded. All of these are tasks which lie before the student of contemporary social problems, and this is another reason why members of the Relief Society should study sociology.

THE fifth problem I would like to consider in order to illustrate the importance of social study and social work, is the problem of War, a problem which in our present setting may seem a little distant and far away but a problem which nevertheless is just as serious, just as demanding of our attention, perhaps more so, than any of these other four problems discussed. The problem of War is most serious because it involves life itself, the very heart of civilization. In personal disorganization, suicide and insanity are the end products; in family disorganization divorce and desertion are the most serious evidences of maladjustment; while in community disorganization war and revolution are the final extremes to which the disorganization may run. We may think that as society moves on, and man lives longer in social groups, he would learn to get along with others better and hence war and the possibility of war would decrease as society becomes older. This is a logical deduction, but such is not the case in fact. Studies reveal that the last quarter of a century or so has been the most bloody part century of any century recorded in history. This is true from the standpoints of the size of armies, of war expenditures, and of war casualties. We talk of peace, but the peace machinery of the world has been largely broken down. The last world war, in round numbers, cost humanity about forty million lives either directly or indirectly, and about four hundred billion dollars. These lives have not been redeemed through social advancement, and the borrowed money has never been repaid, perhaps never will be.

The end is not yet. Only yesterday we read of the war in Ethiopia, and revolutions in various parts of the world. Today the war in Spain is only overshadowed by the terrible atrocities taking place in China. The feelings of the nations of the world are on edge; no one knows when they may break into flame. To you and me, located here in the heart of the Rocky Mountains, perhaps war is further removed than it is to some others. But many of you in this audience will remember the loss of loved ones in the last World War, and remembering this you will realize that the possibility for the future is not too bright.

The world was not made safe for democracy in the last world war, it is scarcely safe for anything at

the present time, and it will never be made safe by war. The only way that peace can be established is by mending the torn fibres of social relationships in such a way that love will take the place of hate and co-operation will supplant the ugly conflict of war and revolution. Call this Utopia, perfectionalism, millennium or what you like, but it must come before social life can produce the supreme joy and contentment which lie intrinsically within it. The task is a large one but it is not impossible, and therein lies our hope.

THESE five major social problems which have been the "meat" of our discussion this afternoon—family maladjustment, economic insecurity, ill health, crime, and war—are by no means the only problems with which society has to deal. Furthermore, my discussion of them has been altogether too brief and general; but regardless, I am sure that some of the symptoms of a sick humanity have at least been illustrated. All is not well with the world, neither at home nor abroad, and you and I cannot afford to be indifferent. There is important work to be done. Society will not be reorganized in a day, nor by the Relief Society alone, nor certainly not by this talk, but all helps.

NOT many centuries ago our pilgrim fathers were fighting for life and freedom upon the frontiers of a new continent. Fewer than one hundred years have passed away since our own grandparents rallied to the leadership of Brigham Young and braved the dangers of an unconquered expanse of territory to make one of the greatest treks known in history. Pioneers, all of them, struggling to push the frontiers of their day into the distant horizons of the morrow, and they succeeded very well; you and I are now enjoying innumerable conveniences and comforts made possible only by the courage of these who have gone before. But these frontiers of our forefathers, instead of vanishing, have only shifted to new fields. Land for colonization is almost gone, it is true, but the social fields of today are just beginning to be opened up. They are rough and are full of rocks and weeds; they need to be conquered and cultivated. The tasks which lie before you and me, though different in their nature, are just as important and just as challenging as those of our fathers.

There are religious groups in the world which make the mistake of attacking these social problems from an emotionalized spiritual point of view only. There are other groups, non-religious in nature, which make an equal mistake in attacking the problems from a cold intellectual point of view alone. We need both approaches. Inspiration should be supported by information; spirituality should always accompany intellectuality. The Church of Jesus Christ of Latter-day Saints and the National Woman's Relief Society are both richly endowed with all of the elements necessary in the solution of our great problems. Sisters of the Relief Society, may we accept the challenges which lie on the social frontiers of life, and may we lift the horizons of today to new heights.

Three Wise Girls

By Lillian McQuarrie

WILLIE sang from the bathroom, "I don't want to make hist-o-ry," and Esther, in the dining room, tittered. The bathroom door slammed suddenly with such violence the three little girls jumped.

"What did he do that for?" Ruth, the youngest, wanted to know, her blond curls bobbing.

Mother rushed in from the back porch where she was sweeping snow. It was a week before Christmas and the snow was deep.

""What was that?" Her brown eyes were startled.

"Willie's mad at something!" Janette's thin, dark little face clouded. "We don't know what."

A young man appeared in the suddenly opened doorway. One-half of his face was covered with lather. Willie was twenty-one, and Mother's youngest brother.

"Your innocent children," he announced with fine sarcasm, "are up to their tricks—watching me and snickering."

Esther's eyebrows shot up. Esther was the oldest—almost thirteen. "Mother," she said, "we weren't even looking at Willie. We were clearing the dishes."

"I wish you weren't so sensitive lately, Will," Mother said. "I'm sure the girls would leave you alone if you didn't get so upset every time they make a move."

Mother went outside again, and Willie closed the bathroom door.

"What's the matter with him?" Ruth asked in a loud whisper.

"Sh!" Janette said. "He's in love." She looked up at her older sister for confirmation. "Isn't he, Esther?"

The tawny-haired Esther nodded. Little ten-year-old Ruth spread her hands and hunched her shoulders with delight. But she knew better than to make a sound. Willie was always having outbursts lately. She couldn't understand why he had stopped playing with them, or picking them up and roughing them when they ran to meet him after work. But she had a feeling it was connected with Fay Hughes, nineteen, who lived next door.

Summer before last Fay had moved in and Willie used to slip over and talk to her on her front porch in the evening. Soon they were going driving in his old car. But now, somehow, Willie wasn't a bit himself.

After Willie left for the office, Mother said, "Girls, I want you to be careful of Willie's feelings." There was sympathy in her kind, brown eyes, but a twinkle, too. "Unhappy people are likely to be cross. Or maybe we should say 'people who are cross are unhappy'."

Esther said, "What's Willie unhappy about, Mother? Honestly, we didn't do a thing to him. He was singing that old song about 'I don't want to make history, I just want to make love,' and I laughed. That's all."

"That's enough," Mother said, rather crisply. The girls had an uncomfortable feeling, as Mother went upstairs, that they were guilty of something. But they did not know what it was.

"I think I know why Willie's unhappy," dark little Janette said, brightening. "Did you hear him talking to Daddy this morning? He didn't know whether to buy Fay

a diamond for Christmas, or himself a new car. What does he want to give Fay a diamond for, Esther?"

"So they can get engaged," Esther said. "When you want to marry someone you give them a diamond ring and then you're engaged."

The blond youngest child listened, wide eyed, but made no comment.

TWO days later Willie drove home in a shiny new car. The girls heard him say to Daddy at dinner, "Well, Larry, I guess the diamond's out."

"Too bad, old man," Daddy said. "But you're young, and there are dozens of Fays in the world."

Willie laughed, but the girls listening knew that it wasn't a happy laugh.

When Esther came up to bed she was quiet for a long time. At last she said, "Willie had a quarrel with Fay yesterday."

"A *quarrel!*" Janette sat up straight in bed.

"Like we used to have when we were young?" Ruth asked, incredulous.

"Yes," Esther said, "and I have a grand idea. Let's put our money together and buy a gift for Fay—from Willie!"

"But we won't have any left over for Moth—" Janette began.

Esther interrupted. "I saw just the thing downtown yesterday. A real honest-to-goodness Mexican diamond for only four dollars and fifty cents."

"My goodness!" Janette said. "Four dollars and *fifty cents!*"

Ruth's eyes were as big as saucers. "A real *Mexican* diamond?"

Janette said, "And will we have to tell Mother and Daddy we haven't bought anything for them?"

"Well," Esther said, "Willie is closer to Mother than we are because he's her brother. So if we make Willie happy Mother will be happy, and if she is, Daddy will be. See? So it's a sort of present for everybody."

"Well, I want to see the Mexican diamond first, before we buy it," Janette said, cautiously.

But her caution was swept away and she and Ruth fell in love with the diamond instantly when they saw it glittering in its velvet nest in the showcase. Ruth clapped her hands in ecstasy.

Esther said, "See? Wouldn't Fay be beautiful in that? With her blue eyes looking at it, and the diamond sparkling on her white hand?"

"Oh, it's—grand-elegant!" Ruth cried. "Maybe she'll let us try it on."

But Janette did not want to be rushed into anything. "That's a lot of money for a diamond, after the way we've borrowed ahead on our 'lowances, and we still lack a quarter. Now a box of candy, maybe. Let's just buy Fay a box of candy and get engaged that way."

"Sh—" Esther said, nudging Janette. "You have to have a ring. And anyway, it's for Willie, silly."

BY Christmas Eve the three girls had almost despaired. They had borrowed to the limit of their allowances, and had even touched Willie for fifty cents, which he let them have, absently. They succeeded in getting the final quarter from father which he let them have only by signing a receipt for it. He looked at them thoughtfully. "However," he said, "it's in stamps." They did not hear him chuckling over it with mother, later, nor explaining that he believed in creating little special problems.

Esther was disappointed. "I wonder if the man will take stamps."

"It's too late to wonder," Janette cried. "Get your coats. Mother

promised we could go downtown alone."

"And it's nearly dark!" Ruth added, her eyes round.

At the jewelry store the man smiled. "Yes, it's still here. Do you want it wrapped as a gift?"

"Yes," Esther said. "And could you engrave a name in it?"

"What name do you want?" the man asked.

"To Fay from Willie," Esther said, thoughtfully.

They waited, looking at each other breathlessly, saying nothing. Soon the man came back. As he wrapped the box he said, "There will be an extra charge of ten cents for the engraving."

Esther slumped dramatically. "We haven't got that much," she said. "Only four dollars and fifty cents. And twenty-five cents is in stamps."

There was a long pause, as the man put seals on the little box. "Oh," he said, at last, "that'll be all right. Here's a card to write the name on." He handed them the box. "Merry Christmas to you," he smiled.

They sighed with relief when they got outside, and began to run. They ran almost all the way home. But even before they opened the door they heard sounds of trouble. Willie was turning the radio on so loud it was deafening. And then he was turning it off again. It had to be Willie. It couldn't be Mother or Father.

The three girls took off their wraps, and Ruth danced up and down.

"Here, Daddy," Esther said. "Put this gift on the tip-top of the tree."

"Who's it for?"

Esther took up a pen from the desk and wrote "Fay" on the card. But Father looked at the package and then at Willie. He shook his head.

"Too bad," he said. "Wild horses couldn't drag Fay into this house."

Ruth said, "Daddy, Willie will bring her. Won't you, Willie?"

"Say—" Willie began with scorn. And then, *"Willie!* Willie, Willie, Willie is all I hear! Why can't you call me Bill or something? *Will-ee!"*

He ran up the stairs, turning at the landing, "You kids make me tired!" They heard his door slam behind him.

THREE little faces looked blank, and then horrified. Janette dropped into a chair and Esther slumped to the Chesterfield. Ruth just stood, looking at the empty tree Mother and Daddy would trim after they were in bed.

Mother said, "What's up? It can't be that bad, surely?"

And Daddy laughed. "You little women have been so wrapped up in giving that you haven't given a thought to what you're going to get!" He sounded mysterious, but it didn't help any.

Ruth climbed up on his lap and began sobbing, too disappointed to say anything.

"Hop into bed," Daddy said, after a while. "Bedtime comes early on Christmas Eve."

But sleep would not come. They could hear faintly the voices of Mother and Daddy, and the crackle of paper.

They heard Mother say, after a while, "Here, Larry. Christmas Eve is the time to open packages. Merry Christmas, dear."

Esther leaped out of bed. "I know what we'll do. We'll take that present over to Fay right now!" She ran to the head of the stairs. "Mother!" she called. "Mother, please, would you mind handing me that present? The one for Fay?"

Mother did not ask questions. She only smiled. But Esther was trembling for fear she would say some-

thing. When she came back to the bedroom she was smiling. "Get your clothes on. We're going over to Fay's."

They dressed, breathlessly, and tiptoed down the back stairs. The gate between the two houses stood ajar, and they were careful not to touch it because of the squeak in it.

Mr. Hughes answered the door.

"Well, well, well!" he cried. "Three wise men come to visit us on Christmas Eve! No, three wise women, as I live!"

"Sh!" Esther said, her finger on her lips. She glanced back toward the darkened kitchen of her own home.

"Oh, Mr. Hughes," Janette said, "is Fay home?"

"I should think she is," the man boomed. "Crying her heart out on Christmas Eve!"

They followed him into the sitting room. Fay was lying on her face, one arm under her, but she sat up when they came in. The Christmas tree stood by the radiator, heavily laden, and strung with icicles.

"You have company, Fay," Mr. Hughes said. Mrs. Hughes was wrapping packages at the table.

Fay leaped to her feet. Her eyes, the girls thought, were more blue and beautiful than ever, even though she had been crying, and they had never seen her golden hair so lovely. It was out of order and not primly tucked behind her ears in smooth waves tonight.

"Mother says," Esther began, "that Christmas Eve is the time to open presents. So we've brought one over to you."

Fay's eyes filled with tears again. "Who's—who's it from?" Her voice was hushed, and she looked scared.

"Look and see!" Ruth cried.

Fay's slender fingers trembled as she opened it, and when she saw the ring box she sat down.

At the sight of the glittering gem she cried, "Oh! Oh!" She slipped the ring on her finger.

"Look inside of it!" Ruth said.

Fay inspected the ring, reading slowly. "It's—it's from—Willie!"

Mrs. Hughes said, "Have some candy, youngsters. Is Willie home?"

"Oh, Mother!" Fay protested.

"No, thank you, Mrs. Hughes," Esther said. "Yes, Willie's home!" Tears were in her voice. She clutched her sister's hands. "Well, she said, "we've got to be going."

They were out the front door and half-way up the front walk of their own home before Janette caught her breath. "What did you drag us away for, Esther? I wanted to see what she'd do."

"We had to get out of there before we told her we bought it!" Esther said. "Oh, I'm all mixed up myself!"

Ruth began to cry. "This is the worst Christmas—" But Esther opened the door. Willie was sitting with Mother and Father, in his new robe. They were all eating popcorn.

"Well!" Mother exclaimed.

"We've been over to Fay's," Janette burst out. "We took her the ring ourselves!"

"What ring?" Willie sprang up, excited. "What ring? Tell me, quick!"

"An engagement ring," Ruth said. "A real *Mexican diamond!*"

Willie collapsed into a chair. "Now wouldn't you just *know* it!" He ran his fingers through his hair and glared at the children. He was breathing hard. "She'll think I sent them! She'll think I bought an old, cheap ring!"

"It's not—ch—cheap!" Janette cried, biting her lip. But the tears came, anyway.

The phone rang. "If that's for

me," Willie shouted to Mother as she moved toward the phone, "I'm not in. Oh, I'll have to drown myself!" But he beat Mother to the phone and lifted the receiver. They all watched his face, and after the first "Hello" it changed unbelievably. His voice softened, and he smiled.

"Yes," he said, at last, "I'll be right over." He whirled and ran up the stairs, and Esther turned to Mother.

"We had both of their names put in the ring so—so they would be engaged!"

Mother and Daddy laughed.

Willie came down the stairs three at a time. He had almost reached the hall when he stopped.

"Hey!" he called, and there was such gladness in his voice the girls ran to him. "Listen," he said, bending down and whispering, "Don't tell your mother and dad, but here's a little present for the swellest nieces a guy ever had!" And when he closed the door behind him there were three one dollar bills clutched in three little hands.

"Oh!" Ruth crowed, "this is grand-elegant!"

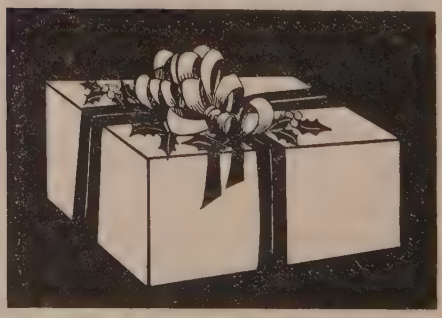
"And he looked happy!" Janette said, giggling.

"Like he ought to—he's engaged," Esther said.

JOY

Claire S. Boyer

Joy is the miracle of love
Suspended as a star,
The spirit's own divinity
Lifted afar.



The Source of Radiance Is Love*

By George Gardner

ONE of the great masters searched his land for a model from which to paint a portrait of the Christ. After many years of search, the great painter found a young man, in every way the ideal for his model. During the painting of the picture there grew a close friendship between the two.

The divine radiance which suited the young man to this high and rare opportunity, so the young man said, was due to an emotion he felt within. The inward emotion, he confided to the master, was due to the daily association with a young lady of rare and lovely qualities. The young man was soon to marry her.

After the painting was complete the two men separated.

Copies of the masterpiece have been taken to all parts of the civilized world to hang in art galleries, churches, homes and to be printed in books. Thus the influence of one good woman has been felt throughout the world down through centuries of time.

MANY years after the meeting of the painter and the young man there was another great painting planned, the painting of Judas. After studying this character for many years the master again went in search of a model. He searched the saloons and the inns and the slums. One day in a desolate inn the master saw the one for whom he searched. At a lone table sat a man without radiance of face, without interest in life, even without hope. As the artist approached him there appeared something familiar in feature. The stranger spoke the artist's name in a voice whose every trace of music had vanished.

"Yes, I remember you. But you don't know me," the stranger said. "Many years ago I was your model. You painted The Christ. It is a great painting. As I told you then the love of a beautiful and good woman gave me a divine radiance. We had a misunderstanding. I quarreled with her and in anger went away. My anger turned to hatred. Hatred has quenched the fire that then warmed my life. Do you see any radiance now?"

The old man sat again as a model for the great painter.

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*See the diary of Leonardo Da Vinci. This was written in mirror writing and was recently deciphered by Professor Manutti.

Some facts in this story were given by Robert Ripley in a radio address over the NBC in 1936. They are used here through the courtesy of Mr. Ripley.

WISH your friend a Merry Christmas with a pretty hand-painted card from the Mormon Handicraft Shop. Gifts to suit any taste and pocket-book are to be found there.

The Lotus Eater

By Mabel S. Harmer

HELEN was very much hurt by the attitude which Nina assumed toward her after their conversation on the porch. Everything about her visit had been so happy up until this point that she could not bear to have it marred by unpleasantness now. In the presence of the rest of the family, Nina remained the same but there was no more running into Helen's room late of an evening for whispered confidences nor would she accompanv Helen and Danny on their expeditions to the ocean front.

Worse than this, however, was Helen's concern for her younger sister. She felt that Nina must be taking the affair with Cary Hughes very seriously indeed to allow it to affect their relations like this.

She had made careful inquiries about the man and had learned that while there was nothing very definitely bad about him, he was known as a spendthrift and certainly he was not the type for her pretty golden-haired sister to fall in love with. She felt that she simply could not go back to Wyoming until the affair had been satisfactorily settled.

She thought more than once of going to her father and mother about it but was afraid that they might reprimand Nina too severely and cause more harm than good. She wished she could interest Nina more in Wendell Baker who was a splendid lad in every way but she knew that the surest way to throw Nina into Cary Hughes' arms would be to openly attempt to further Wendell's cause.

HELEN finally persuaded Nina to go shopping with her and Danny one day on the plea that she could not manage both her parcels and the boy alone. She was sure that Nina had agreed to go only because she could think of no good excuse not to go but was happy anyway to have an opportunity to draw Nina closer to her again, if possible.

Danny found the dog, which he had promised to take back to his Daddy for a present, and insisted that his mother buy it at once. It was white and woolly with large floppy ears and a most enticing red flannel tongue. Danny would not allow it out of his arms even long enough for the sales girl to wrap it up and beamed ecstatically upon his newly acquired treasure.

When they had finished shopping, Helen suggested that they stop somewhere for lunch and they had just settled themselves cozily and given their order when a deep masculine voice said, "May I join this charming group?" Looking up, she saw the smiling face of Cary Hughes.

Nina flung her a glance at once both startled and challenging but Helen said pleasantly, "To be sure, we'll be glad to have you."

She meant what she said. Although she had previously been introduced to Cary she had seen him only for a few brief moments and she was glad to have an opportunity to study the man a little more carefully and to decide, if she could, just how much Nina was in love with him. He was exactly the type, she thought ruefully, to catch the fancy of an unsophisticated young girl. Dark haired and handsome, carefully dressed and with the easy, debonair manner of "a man about town."

Helen chatted with him during

lunch while Nina contented herself by saying something only occasionally but making up for it by wearing such a thrillingly happy look that Helen became more deeply concerned than ever. When they were through Cary offered to drive them home and Helen accepted. She could readily see that if she could once more gain Nina's confidence she would have a far better chance of influencing her in the right direction than if the present coolness continued to exist.

When they arrived home Nina caught Danny up and kissed him and Helen knew that this was her way of expressing her pleasure for the attitude she had taken toward Cary that afternoon. She stood at the stairway looking up, after Nina had run lightly up to change her clothes and thought with an inward sigh, "Poor little sister—I hope she doesn't get hurt too much."

There was a letter from Dan on the tray in the hall which she picked up and was about to read when her mother came in and said, "Mr. Winters, is in there and would like to talk with you."

HELEN thrust the letter into her pocket and walked into the living room which her mother had indicated by a nod of the head. She was somewhat surprised that her former High School principal had called to see her but supposed it was a friendly visit such as a number of her former friends and acquaintances had made.

"This is so kind of you," she said, going toward him with a smile.

"Not at all, not at all," he beamed as he took her outstretched hand. "In fact this is a visit of both pleasure and business."

"Business?" repeated Helen, opening her eyes wide.

"Yes. May I ask if you were planning on extending your visit here much longer?"

Helen instinctively clutched the letter within her pocket. She had been away from home for two months now and while Dan insisted that she stay until she was "good and ready" to come home, she knew that he was desperately lonely for her and the boy and would welcome them back most heartily at any time. She felt that she dared not go, however, until Nina's affair was settled one way or another.

She finally answered, "Why—I really don't know just how much longer I shall be here."

"I don't mean to be inquisitive," continued Mr. Winters. "The fact of the matter is that school is starting in another couple of weeks and our music teacher has suddenly married and gone away. They will do it, you know," he smiled.

"At least the fortunate ones will," Helen answered.

"To be sure. Now, the point that I am driving at is that I would like you to take the work for a short time until I can look around and find another teacher. That is, of course, if you are going to stay that long."

"I—you'll have to give me a day or so to think it over," said Helen, quite bewildered. "I really had intended to leave before then but it is possible that I could arrange to stay."

"I can wait for a few days, but I shall have to know as soon as possible in order that I can look around for someone else in case you do not feel inclined to take it," and Mr. Winters bid her goodbye and left.

Helen ran upstairs with her thoughts in a turmoil. What an opportunity it really was if she felt that she could conscientiously take advantage of it. Several more weeks of the bright sunshine for Danny, a chance to help put Nina into the right path and a way to earn enough

money to buy a radio. The latter idea had become almost an obsession with her since she had seen the new models with their loud speakers. No longer need she be cut off from all the beautiful music that her soul had so hungered for. Her little isolated home in the valley would not hold nearly so much loneliness for her if she could enjoy this bond with the outside world.

She drew Dan's letter from her pocket and read it through twice. "The lambs don't know how to act," he had written, "without the little fellow to chase them around and I feel still more lost than the lambs do, but don't come home until you have had your stay out."

Helen folded up the letter and thrust it back into the envelope. That was exactly what she would do—have her stay out. She would never be satisfied if she went back regretting the lost opportunity. To teach music in a school had been the dream of her life. She had hoped for just such a position before she went away to Wyoming but it had never materialized. What a difference there would have been in her life if it had! Then she would never have met Dan. There would have been no long winters in Wyoming to look forward to, for perhaps the rest of her life and there would have been no Danny. She caught her breath at the very thoughts of it. No, not for all the music in the world would she have had it different.

She felt that there was no reason why she should not take advantage of the present situation, however, and she went promptly downstairs and phoned her decision to Mr. Winters while her resolve was still high.

Her father and mother were delighted that she was planning a more extended visit than they had hoped for at first but Nina said very little. Helen rather thought that Nina would have been just as pleased to have seen her safely on the road home, in spite of their recent partial reconciliation.

DURING the next few weeks she worked feverishly to prepare herself for her work. Even though she expected it to last but a short while, she was anxious to do her very best to give the music department of the school a flying start for the year. She dug out her old books on the theory of teaching and procured some new ones. She went over the work as thoroughly as she could with Mr. Winters until he laughingly declared that if she turned out to be too good they wouldn't bother about finding a permanent teacher at all.

She had seen Wayne Kent only at intervals since the day he had shown her the model home. They had met once or twice at parties and occasionally he had waved to her from his car as he passed her on the street. She thought that he had probably forgotten about his invitation to take her to visit his people until he called her on the telephone one day to announce that it was his birthday and he was taking her home to his birthday party.

HELEN was delighted and dressed very carefully for the party in a fluffy thin white dress. She was very fond of Wayne's mother and two sisters and was anxious that they shouldn't find her too much changed from the time she used to go there to parties during her school days.

She was rather surprised when she arrived at the house to find that she was the only guest outside of the family. "I thought you said that this was a party," she whispered to Wayne.

"It is," he answered, nodding his head for emphasis. "Just wait until

you see the cake. Cake and ice cream always make a party, don't they?"

"I suppose so," Helen agreed. After all, why quibble about the size of the crowd. As long as Wayne's entire family was present there could scarcely be any impropriety about her dining with him. She reflected that she would probably never have thought anything about the matter if it hadn't been for Nina's outburst on the porch the night after she had first seen Wayne.

In spite of her slight twinge of conscience, Helen enjoyed the dinner as she had not done for "ages." She never sat down to a perfectly appointed table, such as the one before her now that she did not think of her poor little dinner party given shortly after her marriage when her brave attempt to have things nice had frozen her guests into silence.

They chatted afterward until late in the evening and when Helen suggested that she must be going home Wayne naturally took her out to his car.

"Have you forgotten where I live?" she asked as he started off in the opposite direction from her home.

"Not exactly. I'm going to show you the ocean by moonlight."

"Thank you, but I've seen it before," she answered lightly.

"Perhaps. But you'll have to admit that you can't see the ocean too many times by moonlight."

Helen felt that it would only make the matter absurd if she argued about it so she decided to have a look at the moonlit ocean and get home as quickly as possible. It was not easy to look "quickly" at the ocean bathed in the silver moonlight. It was a sight that was always breathtaking no matter how many times before one had gazed upon its loveliness. They sat in silence for a few minutes until Wayne broke the spell by saying, "I'm awfully glad that you aren't going back."

"Oh, but I *am* going back," said Helen quickly. "I'm only taking the school for a few weeks."

Wayne shook his head. "You may think you are, but you won't. Do you remember those fellows who stopped on an island when they were coming home from the Trojan war and lingered to feed on lotus, whatever that might be? Well, they meant to go back home too, but they couldn't break away. You'll find that California gets you just like that."

"Nonsense," said Helen with a short laugh. "My husband and my home are in Wyoming and I will certainly go back. I left California once and I can do so again."

Wayne only shrugged his shoulders and looked most provokingly unconvinced.

"You shall see," said Helen definitely ending the argument.

Nevertheless, she was vaguely troubled after Wayne had driven her to her home and wished that he had left the story of the lotus eaters back in the fifth grade where he had learned it.

(*To be continued*)

Christmas Tree

By Blanche Kendall McKey

I am the Yuletide Tree; I know the heights.
I grew where I could see the sun drop low,
The stars dawn pale. I saw the burst of day
And stretched to greet the flame. I knew no fear
Of Winter's wrath — my branches green, unnipped,
I snuggled warm beneath my quilt of snow.
I am the Yuletide Tree — I know the heights.

And you who make me monarch for a day
Set not a tinsel crown upon my head.
Beneath the glitter and the tinkling bell,
The fairy, frostlike filigree of light,
Can you not see my spirit, mountain reared?
I am a part of earth, and thus a part
Of God, who gave the seed that I might grow,
I have not lost my vision of the heights.

I love the gaudy balls you deck me with.
I love the sparkling laughter of your child.
I shed a softened light on springing tears,
For well I know how rise to life again
The sunsets and the ruddy heaths aglow
That passed with other years; soft candle flame
That lit the depths of eyes which smile no more!

I grieve not that my reign is but a day.
I do not fear the hour when I shall lie
A bit of wood beside the door-yard bush;
But for blind eyes that cannot see my soul
I weep. Give me a crown of praise that glorifies;
Raise spirit-lit eyes to me, that I may know
You hear afar Judea's burst of song,
In my faint light you see Judea's Star.

Little Moments of Eternity

WHAT SHALL WE DO WITH THEM?

CHRISTMAS CANDLES

Take Time To Live

By Lella Marler Hoggan

"My feet may tread the lowlands,
But I—I scale the heights,
And view the ways of destiny
By Heaven's gleaming lights."
—*Grace Ingles Frost.*.*

ARE we getting all of the sweetness and joy and development, all of the soul growth and real worthwhile happiness out of life that we desire? Are we reaching out for higher revelations of truth, for "life more abundant"? Or, are we so occupied with the hurries and worries of every day, the transient, changing activities that clutter the path of progress, that we have little time for contemplation of the eternal values of life?

How much of our time do we waste brooding over lost yesterdays, and day-dreaming of the glamorous tomorrows that will never materialize?

How many days do we live fully, joyously? Days so complete in their fruition that they bring to the heart silent prayers of gratitude?

Many of us find our hands so filled with the occupations of livelihood that we fail to make time for life itself. We become so engrossed in surrounding ourselves with comforts and conveniences that we lose the art of living. We are not so different from the little girl who called to her playmate, "Nancy, we've been all this time getting ready to play, and now our mothers are calling us before we even get started."

If life's values were price tagged we would lament our slender purses, but the rarer gifts, the eternal treasures being free for the taking, we

*"With Pan," by Grace Ingles Frost.

hesitate to accept them. We are often very reluctant in surrendering physical comfort for spiritual development.

From day to day we permit ourselves to be hurried along with the throng. Our own high purposes are shelved in order that we may fill our time with the changing fads and fancies of the day, the instabilities that are here but an hour and are then forgotten.

"Just over the next little hill," we assure ourselves, "there will be a quiet path leading into solitude and meditation, where we shall sit down and mark out the pattern of our dreams."

But the pause in the onrush of life never comes, unless we are brave enough to step out of line and take it.

It requires time and courage, work and faith to make dreams come true. But those who cherish a dream and who are ready to make their lives a devotion to its fulfillment, shall find strength sufficient unto their needs. "Heaven stoops under our roof" more often that we realize. Our eyes are so dimmed with the shadows of materialism that we fail to recognize Divinity in the burning bush.

God's manna is spread all along life's way, but we must gather our portion while the day is young. If we wait until the shadows lengthen it will be too late. The most precious gifts of life will elude us unless we make preparation to receive them and then retain them by a wise and proper use.

"For most of us," says Gove Hambidge, "the path to the stars lies through simple and immediate things."†

LET us take time for the little priceless joys of every day that will make life richer and sweeter. Why not begin this very morning, doing some of the lovely things that we have waited all through the years to do? Let us put by our first coin today, towards the purchase of that beautiful picture that will give us inspiration every time we look at it; that piece of handiwork, that will give play to our creative ability; the inspired book, that will satisfy our heart's longing; the sheet of music, that will be a singing melody to our soul.

Let us find time for a moving picture of rare beauty or bubbling mirth, now and then. Let us make a place on our program for the lovely lessons that are prepared for our inspiration and spiritual growth. Is there not an odd hour now and then, that can be spent with some relative or friend who is shut in and lonely?

There are numberless joyous adventures, beautiful soul-stirring experiences that may be had for the taking, if we will find time for them. It requires time for companionship with our children, for the games and songs and picture books that sweeten the life of the small child. It takes time for comradeship with our fellows, for communion with our God.

Bulwer Lytton said:

"There is no unbelief.
Whoever plants a seed beneath the sod
And waits to see it push away the clod
Trusts in God."

Man has an upward reaching for communion with the divine, a deep desire for fundamental truths, an instinctive yearning for the beautiful. Should we not satisfy these demands of the soul?

It takes time to enjoy the beauties of nature, to read the lovely books that enrich life, to build up an inner spiritual strength, a susceptibility to divine guidance, a faith that knows no doubt or fear. It takes time to

†"Take Time To Live," by Gove Hambidge, McGraw-Hill Book Co., New York.

live. Of course it does. But what is life, after all, if it fails to yield us joy and peace and satisfaction? God meant our lives to be radiant, beautiful, glorious. Did not He declare, "Man is that he might have joy"?

THE gift of all gifts that is most to be desired, is the everlasting Gospel of the Master. "It is the power of God unto salvation." When we walk in the darkness of despondency it is a light to our feet. In the midst of turmoil and confusion it calms our fears. When we are deep in sorrow it comforts and heals our breaking hearts. In the hour of defeat, it gives us wings for new flight.

Surely nothing else in life is so precious, so entirely worth cherishing. And yet we become so absorbed with the trivial demands of every day, that we sometimes forget. Even when we are making preparations for that holy day, the anniversary of His birth, we are beset by many cares.

Our festive red candles send out Christmas cheer to the guest and the stranger alike. But do we take time to watch the soft light of a lone white taper, the light that breathes a spirit of prayer, of solemn gratitude for His supreme sacrifice for all men?

His gospel is the scintillating candle of truth whose rays will light our feet into paths of peace. Are we too busy to take time for the glorious blessings it holds? Are we too hurried to kneel in prayer, to look up at the stars in the silent night? Surely, on this day of days, we should take time for these blessed joys.

This excerpt from Grace Noll Crowell's beautiful poem, "Leisure," is a challenge to each of us in our hurried preparations for His natal day:

"I shall have leisure—I shall go out alone
From my roof and my door,
I shall not miss the silver silence of stars
As I have before,
And Oh, perhaps if I stand there very still
And very long,
I shall hear what the clamor of living has kept from me:
The angel's song!"‡

‡"Leisure," by Grace Noll Crowell, Published in Good Housekeeping Magazine, New York City.

Special arrangement has been made with the authors and publishers, for the use of the excerpts in this article.

Happenings

By Annie Wells Cannon

IN the gladness of December festivals, forget not the divine inheritance of man is tenderness.

AS Christmas nears one haunts the gaily decorated shops for suitable gifts for the little folks. A delightful custom is to have at least one book at Christmas for each child of the household. Never was there a lovelier display of juvenile literature than now. Besides the old favorites in revised and more attractive dress, appear scores of charming new books so alluring that one almost longs to be a little child again. "Here Comes the Postman," by Dorothy Park, beginning, "When I was a little girl"; and the thrilling South American story, "The Red Jungle Boy," by Elizabeth Steen, "The Little House," by Christine Crowell, and Dorothy Bryan's "Bobby Wanted a Pony" and so many others to choose from for children's happiness.

CLEOPATRA, the most fascinating figure of ancient civilization, is the subject of Emil Ludwig's latest biography. It is a sensation in the field of literature.

EVE CURIE'S biography of her mother, Marie Curie, discoverer of radium and greatest of all women scientists, is exciting, inspiring and beautifully written. Other interesting books for winter reading and reviews given first place by the reviewers are Mabel Dodge Luhan's "Edge Of The Taos Desert," Laura Riding's "A Trojan Ending," Sally Salminen's "Katrina," "The Long Way Home" by Sylvia Chatfield Bates, and Louise Redfield Peattie's new novel, "Tomorrow Is Ours." "A Japanese Lady In Europe," by Haruko Ichikawa is also most entertaining; as are "The Faithful Wife," by Sigrid Unset and "Farewell Spain," by Kate O'Brien.

MARY LYON in 1837 founded Mount Holyoke Seminary, the same year that Oberlin College opened its doors for co-education. Four women were admitted and in 1841 were graduated with degrees of bachelor of art.

ANNIE JUMP CANNON of Harvard, known as the "pilot for astronomers," has been awarded the honorary degree of doctor of science from Mount Holyoke College.

JOSEPHINE ROCHE, assistant secretary of the U. S. treasury, has resigned her position and resumed the presidency of the Rocky Mountain Coal company in Colorado.

HANNAH MADSEN ALDRICH, handcart pioneer to Utah in 1856, recently celebrated her 97th birthday, at which time she helped in all the arrangements.

EDNA DWYER, sweet singer and devoted friend, died this past autumn. She was many years a favorite in Salt Lake musical circles.

MARIA ECKLAND WALQUIST, of Utah, died last October at the advanced age of 100 years.

JEAN BATTEN, New Zealand aviatrix, established a new solo record in her flight from Australia to England last October.

LUCY EMILY WOODRUFF SMITH, wife, mother, and friend, died early in November. Active in women's social and patriotic circles she was beloved for gracious qualities of heart and soul.

Last Minute Christmas Gift Suggestions

By Leda T. Jensen

CHRISTMAS is almost here. Have you made or purchased all those gifts you want to give to those you love? Or have your good intentions to make or buy early this year gone awry as in the past, and are you trying to decide what to give and how to find time to make or purchase these gifts along with the other manifold duties that crowd themselves into every day of this busy season of the year?

To forestall those Christmas gift jitters that recur every December a few suggestions might help to solve that oft-perplexing question of what to give.

We want our gifts to be just as lovely and appropriate as we are capable of choosing. A gift will be greatly treasured if it conveys a feeling of having been carefully chosen for just the individual to whom it is given.

When one wishes something especially nice in this machine age of mass production, one considers those things made by hand. If a handmade article is beautifully done, there is a sentimental as well as an intrinsic value over the machine made article.

"Let's make our gifts" is an appealing invitation to the woman who has been taught the value of developing her hands to be skillful and useful.

"Let all thy garments be plain, and their beauty the beauty of the work of thine own hands," are the words of the Lord recorded in the Doc. and Cov. 42:40.

EVERY girl should be taught to use a sewing needle, knitting needles, and a crochet hook for numberless are the beautiful things decorative and useful that can be made for herself or for others throughout her life. There is no more interesting place to begin than in the making of Christmas gifts. While one listens to the radio or chats with friends hands need not be idle, and surprising is the number of lovely articles that may result from the use of a moment's time here or there which might otherwise be wasted. Loving thoughts go into those gifts we make, and to know we have given of our time and talents make them doubly welcome to the receiver, especially if she understands the problems involved.

APRONS are always appropriate for the friend who frequently entertains, for mother who needs must slip into the kitchen often on Sundays or holidays, or for sister who is attracted to colorful, gay, new designs. Aprons of organdie, swiss or other sheer, crisp fabrics trimmed with ric-rac or tape in varying color combinations are always dainty and harmonious; gay peasant aprons of unusual style and combinations of plain colors with stripes, plaids, checks or floral designs; or more commodious, but attractive aprons for the kitchen made of good material, which will last, are all timely apron suggestions.

IS your friend contemplating marriage in the near future? Add a pair of hand-embroidered pillow slips, a boudoir pillow, a braided mat or rug for the bathroom or bedroom, a hand pounded Utah copper or silver vase or tray, or a colorful pieced quilt to her growing trousseau.

COULD the baby of the family use a knitted or crocheted hood or bonnet, a fleecy soft white or pink hand-made shawl, a new dress with tiny embroidered rose buds and delicate crocheted edgings, or a warm, soft jacket?

THAT little niece, three to five years old, loves to look at herself in the mirror when she wears a new, gay colored print dress. When it is well made by hand, of fine quality materials, it will retain its gay colors to delight her for a long time after the holiday season is over.

ALL feminine hearts respond to the accent that a well chosen flower lends to a costume. Delicate colors and fabrics combine for the evening gown, deeper shades in satin, velvet or chenille for the afternoon frock, or durable crocheted flowers for the coat or suit ensemble.

A LUNCHEON set, a handkerchief or guest towel embroidered or otherwise decorated with sego lilies or seagulls might bring back fond memories to an out-of-the-state friend who visited with you in Utah last summer, especially if you acquainted her with the early history of your state.

A HAND-PAINTED china vase to hold the floral centerpiece, hand-painted bon-bon dishes, cream pitcher and sugar sets, or nut cups, would add that unusual touch to the luncheon table of the aunt who so graciously entertained for you during that merry round of prenuptial parties.

MAYBE the lovely handmade doilies, dresser scarfs, living room table covers, pillows, etc, are wearing out after sister has used them for five or six years since her marriage. Why not replace them with some new ones?

IS there a corner in brother's room that would look brighter and have more meaning if a small water color sketch of Utah Lake, Mount Timpanogos, or an etching of the Seagull Monument were hung there?

FATHER or the boy friend would appreciate a handmade tie and pocket handkerchief that match to add to those articles of personal adornment of which one never has too many.

KNITTING and fancy-work bags are always acceptable to the person who carries her hand work with her wherever she goes, so she may add a few stitches when time and circumstances will permit.

LOVELY handmade quilts and bedspreads do something to a bedroom that those fashioned by machine can never do. Luxurious, downy quilts of shimmering fabrics with embroidered or appliqued seagulls and sego lilies for decoration would be priceless for a mother or a daughter who lives out of the state, but whose heart is in Utah deeply rooted in the pioneer traditions of her native state.

ON the upper floor of the Bureau of Information on the Temple block you may find all the suggestions listed above. These beautiful gifts have been made by the women of Mormondom.

Simple yet appropriate gifts exquisitely made by hand and attractively wrapped bring joy to the recipient and express the true spirit of Christmas giving.

Notes to the Field

SPECIAL attention is called to the material in lesson enrichment to be found in the *Relief Society Magazine*. In the November, 1937, issue, Class Leaders in Theology, Teacher Topic and Literature will find great help in the excellent articles published under these departments. The Social Service material appears in the article "Why Study Sociology," in this issue of the Magazine.

Theology Department

A MOST excellent point of contact to use for the lesson on the Resurrection this month would be to exhibit the picture "The Two Disciples Running to the Tomb," by Burnand. Some of you will remember it from the Scriptural Art Exhibit at our recent conference. This picture may be procured from your libraries or from Rudolf Lesch, 225 Fifth Avenue, New York, for a very nominal charge. Peter and John have depicted on their faces almost the gamut of human emotions, and it is brought forcibly to our attention that here was a new event and a strange one in the history of the human race, for Christ was indeed the "First fruits of the resurrection" and "If one dead body has been raised to life, unnumbered millions may also be revived."

A lesson, to be a fine lesson, should have a practical application, and it would be very fitting for the class leaders in this lesson to utilize the opportunity for planting in each heart the necessity for faith and in stimulating the women with hope anew and comfort. This will not be a difficult thing to do as most of our lives have been affected more or less by the death of loved ones. We should sincerely urge the women to live in the light of the Spirit of God, so that every one of them might have burning within the belief in the resurrection; for the Spirit of the Lord can instruct them that they can know for themselves. All of us are born with powers, but not with knowledge, and many of us are not satisfied to abide in the little garden of the surely known, and so we should live rightly and pray for the spiritual gift of faith, which will widen our perspective and give new meaning to life's experiences.

Additional References: "Mormon Doctrine," by Charles W. Penrose, procurable from missionaries, as it is a tract. Doctrine and Covenants 93:33.

Work and Business Department

Since launching our project for the Work and Business Department, we find many women showing great interest in the making of bread as well as its uses. All left-over pieces or crusts should be dried, then put through the food chopper or crushed with the rolling pin, and the crumbs stored in a container. It is then ready to be used in various ways, such as bread puddings, Brown Betty pudding, dressing for fowl or different kinds of meat, a fine addition to meat or salmon loaf. Mixed with a little flour it can be used to dip croquettes of various kinds, fish, steak, etc., before frying. Slices of stale bread may be cut into small squares, buttered, toasted and served with soup, instead of crackers.

Social Service Department

"Neither wealth, nor pride, nor past achievement can save a nation whose peace time patriotism is not registered in a decent and wholesome

respect for law and order. The first duty of popular self-government is individual self-control."

This Government has always found, and always will find its defense and its strength in the purity and loftiness of character of its private citizens. For the teaching of self-control, and the building of character, we look to the homes. Read "Let There Be Peace," *Relief Society Magazine,* March, 1935, page 176. Also from "The Greatest Art," *Relief Society Magazine,* February, 1937, page 83, beginning "Children learn self-control," etc.

IN presenting the Social Service lesson, "The Paying of Our Public Bills," class leaders may be interested in the following information:

STATE OF UTAH TAX COLLECTIONS, 1936

Property Tax	$15,688,722.00*
Individual Income Tax	498,918.95
Corporation Franchise Tax	508,035.06
Sales Tax	2,966,866.29
Gasoline Tax	2,899,010.77
Cigarette Tax	284,493.48
Oleomargarine Tax	37,634.15
Beer Tax	104,999.25
Inheritance Tax	195,362.93
Insurance Tax	298,090.94
Public Utilities Fees	59,994.14
Motor Vehicle Fees	1,257,437.54
TOTAL	$24,799,615.50

*The property tax figure is the amount assessed in the taxable year 1936. All other items represent the actual amount collected in the fiscal year ending June 30, 1936.

The 1930 population of the State was 507,847.

ATTENTION LITERARY DEPARTMENT

The following are recommended as supplementary books for this department:

1. RED MOTHER by Frank B. Linderman, John Day Co., N. Y. This is the life history of a great medicine woman.

2. MEMORIES OF MY CHILDHOOD by Selma Lagerlof, Doubleday Doran and Co., N. Y. This book will be interesting to those who would like to know something of other people. It is written by one of the leading contemporary Scandinavian authors.

3. MY GARDEN OF MEMORIES by Kate D. Wiggin, Houghton Mifflin Co. This is a delightful story of the early life of Mrs. Wiggin.

4. AUDUBON by Constance Rourke, Harcourt Co. This book will be found particularly interesting to those who like birds.

5. LITTLE KNOWN WOMEN OF THE BIBLE by Eveleen Harrison, The Round Table Press. This book will appeal to many of the organizations.

SOLVE your shopping worries. Get your Christmas presents at Mormon Handicraft Shop, where a large variety of articles will make choosing easy.

Notes from the Field

Julia A. F. Lund—General Secretary

MOTHERS AND BABIES OF PRESCOTT BRANCH, CALIFORNIA MISSION

California Mission

THAT young mothers throughout the Church are coming to realize the great value of Relief Society, and what it offers to them, is evidenced by the report from the California Mission. The above picture is that of the mothers and the babies. There are thirty-one babies included in the picture, twenty-two more, all under four years of age, belong to the group. To quote the report from the mission: "We have a wonderful Society of young mothers. There are still a few in our branch who have not yet joined us, but we think they will soon be numbered in our organization. We are very proud of our young Relief Society mothers and babies. We older sisters appreciate them so much. They are excellent workers and have the enthusiasm of youth, which is so inspirational to all of us." The Relief Society is conducting a splendid educational program, the influence of which will be very extensive.

Brazilian Mission

FROM far away Brazil we have an example of the great force for cooperative effort which is to be found in our Relief Society organization. Quoting from a letter from Sister Mary Howells, President of the Mission Relief Societies, we have the following: "Among the families in Joinville Branch Relief Society, a very fine piece of work was accomplished. The people have very few of the necessary household medicines and articles so valuable in family use. Through the cooperation of one of the large supply houses in Sao Paulo, a great quantity of irregular end materials were made available at a very low price. The material was sent to the Joinville Branch, where the Relief Society diligently made small boxes out of

FIRST AID KITS PREPARED BY JOINVILLE BRANCH, BRAZILIAN MISSION

pasteboard, and filled little tins with healing salve, and small bottles with antiseptics and greatly needed medicines. In this way First Aid kits were prepared and donated by the Relief Society to those who needed them. The Relief Society Teachers distributed these among the poor families, and by this means gained many friends and investigators. Acts of this kind do much to allay prejudice among the people. The snapshot was taken while the sisters were at work, and shows the kits when they were completed. We are endeavoring to organize more societies in other parts of our mission, and we feel that our work is progressing."

Swedish Mission

THE Relief Societies of Sweden held their first mission-wide conference in Stockholm in June of this year. It was well planned and showed the efficient leadership of a

CONFERENCE PAGEANT, STOCKHOLM, SWEDEN

Mission Board composed of local members. The reports of representatives from all parts of Sweden showed that good work is being done in the branches, and that where possible, the activities and the lessons as outlined are being followed. There was one public meeting wherein the ideals of the Relief Society were well presented to a large audience. Three Relief Society songs, which had been translated into Swedish by one of our sisters, were sung at the meeting. Perhaps the outstanding event was the pageant, "Back to the Scriptures." This, too, had been translated, and was presented under the direction of a local sister. The picture is of that particular pageant. Visiting members were guests at a dinner, and the following day toured the city, visiting many of the educational centers, and they were particularly interested in that of the cooperatives. The conference was undoubtedly a great inspiration for another year's successful work.

French Mission

SISTER HANNAH URSENBACH writes: "Although it is only the beginning of the season, many of the Sisters have expressed their gratitude for our program, and we are looking forward to a very successful Relief Society year. During the Summer some of our branches have had a vacation, others have reviewed the lessons, while still others have taken up the study of the Bible. We have held Daughters' Day socials, and the picture below is one of such groups which was held in Liege. Most gratifying results have followed the efforts made in this direction. Our branch conferences will be held during the months of October and November, and we are sure these will do much toward arousing interest in our work.

DAUGHTERS' DAY, LIEGE, BELGIUM

Ensign Stake

THE following instructive note is furnished by Radie O. Hyde, President of Ensign Stake Relief Society. The social side, as well as the economic and educational angle of our program, is well developed:

"At the Ensign Stake Union Meeting a demonstration of our bread-making project outlined by the General Board was conducted by Sister Vilate Blaney, Stake Work Supervisor, and Ward Supervisors. The bread-makers wore crisp starched cottons. The demonstration began at nine o'clock, beginning with washing of hands and proceeded as though none of those present had ever made bread. All equipment and ingredients necessary for making raised rolls and loaves of whole wheat and white bread were provided. Because we learn more by doing things than by watching things being done, the Ward Supervisors made the bread under the direction of the Stake Supervisor. During the time the bread was rising, recipes for variations of raised breads were copied, such as raisin bread, ice box rolls, London Hot Cross Buns, and cakes. Before the two o'clock meeting our rolls and loaves were baked and exhibited. A luncheon was served at 12:30 using rolls we had made. The afternoon lesson dealt with health and nutritional values of various breads. The Supervisors of the Ensign Stake are repeating this demonstration in their Wards on the November work day. Since bread is such an important food, this project will be invaluable."

Chicago Stake

ALTHOUGH Chicago is one of our very new stakes, it is certainly beginning its history under most favorable auspices. The President writes: "We feel very happy and much encouraged in our stake work. Distance here is a problem as in some of our other Stakes, however, at our Union Meeting in October, we had practically a full presidency from each of the eight Wards. The Ward Conferences were scheduled for October and November. The object of this was to acquaint the members of the ward or branch with the work done in Relief Society, and to show every mother the opportunity Relief Society offers. A plan and suggestions for the conference were sent to each Ward from the Stake Board. The following is a very brief summary of the material outlined.

"Work and Business Department: Home-making—Real home-making, not just housekeeping, is a stepping stone toward a more abundant life, a key to a full and happy life; it is the foundation of harmony and happiness in the home. A smoothly run home makes for more harmonious living, and paves the way toward more unity and understanding in the hearts and minds of the individual members of the family. Therefore, we should see a real need for studying home-making and profiting by every suggestion and thought that may be given. The following were then suggested as assignments for five minute talks: A well-planned home—budgeting effort, time and income; Economic Problems — bread-making, sewing, laundering, gardening; Leisure time; Greater solidarity in family life; Consumer's Problems.

Suggestions were given for the Social Service, Theology, Literary, Teacher Topic, and Visiting Teacher Departments, as well as for the Relief Society Magazine.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XXIV DECEMBER, 1937 No. 12

Editorials

Peace

GLORY to God in the highest and on earth peace, good will toward men." Thus was the birth of the Savior heralded to the world by the angels nearly two thousand years ago.

Peace, a state of quiet, calm, order and security, a state of harmony between persons and nations. Millions of sincere people the world over are striving for the consummation of this ideal. But all too many seek for a peace which leaves them with material advantage, with their own selfish interests protected. They seek for peace disregarding the precepts of the "Prince of Peace."

As with individuals so with nations. The greed and selfishness of powerful nations stand a blockade to that ideal state. "The Golden Rule serves as a guiding principle in the associations of men and nations only in a limited way. At a round-table discussion held in London in 1931 the great leader of India sought to introduce such an idea when he said, 'I have dreamed of a co-partnership existing between our two great empires, (India and England) by which they shall be held together, not by the force of arms but by the silken cord of love.' Governments, unfortunately, do not work along these lines. They meet to plan peace with armed forces behind them. Peace based upon the theory that "might makes right" can at best be but an armistice.

ONLY to the extent that men come to Christ's way may peace be attained. For a nation to be at peace its people must be at peace one with another. To have peace one with another each person must be at peace with himself. One enjoys peace with self only through the constant searching for truth and devotion to the teachings of the Master whose birthday we again commemorate.

Men of God have attained peace in the midst of a world torn with greed, strife and turmoil. The Rev.

Dr. Prentis gave, unsolicited, a short time before President Lorenzo Snow's death, the following, "I saw him in a business office, where great affairs, were transacted, where grave responsibilities are born, and where serious troubles come. * * * I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a power of peace, his presence a benediction of peace."

Peace, one of God's greatest blessings, comes from within. It is within the grasp of every Latter-day Saint but it demands as its price eternal vigilance and constant righteous effort.

"Rejoice in the Lord alway: and again I say, Rejoice.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phillippians, Chap. 4:4-7.)

Best Wishes

THE Young Women's Mutual Improvement Association, a sister organization of the Relief Society, assigned the special responsibility of caring for our daughters, merits the confidence, support and praise of every Latter-day Saint mother. Those who have led this association, Sisters Elmina S. Taylor, Martha H. Tingey, Ruth May Fox, together with their associates, have been women possessed of a sincere interest in the youth of our Church, women abundantly blessed with the spirit of the Father and the gifts of leadership. In the appointment of Sister Lucy Grant Cannon the Mutual is again favored. From every point of view Sister Cannon merits this high position. Years of service in both ward and general board capacities, her marked native ability coupled with charm of personality, and a strong testimony of the Gospel ably fit her to lead the 70,700 young women members of this organization.

The Relief Society extends to Sister Cannon, her counselors, Sisters Helen Spencer Williams and Verna W. Goddard, and to Sister Clarissa A. Beesley, executive secretary, its best wishes. The Young Women's Mutual Improvement Association, a power for good in the Church, is deserving of the best in leadership. We congratulate this splendid organization.

Sympathy

OUR sincere sympathy is extended to the family of Sister Lucy Emily Woodruff Smith in the passing of a devoted companion and mother. Sister Smith is the wife of Elder George Albert Smith of the Council of the Twelve. She has had an active and prominent career among the women of the Church and her influence has enriched the lives of many.

A member of the Young Women's Mutual Improvement Association General Board at the time of her death, we pay tribute to her as a faithful and intelligent Church worker as well as a loyal and devoted wife and mother.

May peace, comfort and the blessing of our Father in Heaven attend the family in their day of sorrow.

Music Department

Franz Schubert

By Ida Peterson Beal

BIOGRAPHIES of great people are interesting, fascinating and supply entertaining reading for our leisure time. In the realm of music we have such men as Bach, Handel, Hayden, Mozart, and Beethoven. Their works are of the highest rank. "Their ability was of that 'all-round' completeness which enabled them to be pre-eminent in every form of musical art." Their characters and personal dispositions made it quite possible for them to develop their abilities. With Schubert it is different. In him we have "genius showing itself of surpassing power in certain departments of music, and in other departments more or less deficient." "Great and splendid as Schubert's musical achievement was, there is no doubt it would have been far greater and more splendid had he had the good fortune to have possessed a more sturdy and determined character, a greater capacity for taking pains, greater tact, discretion and resolution in dealing with those difficulties which more or less are the common lot of all men. While, therefore, Schubert is one of the most brilliant stars in the whole firmament of musical achievement, he is nevertheless not a star of the first magnitude."

FRANZ SCHUBERT was born in a suburb of Vienna, January 31, 1797. His father was a schoolmaster. He had a large family, and Franz was the fourth of the five surviving children of a family of fourteen. The father married a second time and there were five other children. The father was poor, as his obligations were many. He was a musician and several of the children, including Franz, were also musical. Biographers say that Franz's musical ability was extraordinary, quite as exceptional as that of Mozart or Mendelssohn. He possessed a very fine voice, and at eleven years of age he was made a chorister in the choir of the Emperor. This gave him the privilege of being admitted to a school called the "Stadtconvict." At this school his education went forward and was almost the only advantage, social or educational, that Schubert ever had. Most of his time he devoted to music and here he did only those things he could do without effort. His progress in music was enough to astonish everyone. "He has learned everything—God has been his teacher" was the opinion of his teachers of the "Stadtconvict." He received most of his instruction from Salieri, the conductor of the imperial chapel. The boy's greatest interest lay in musical composition. Schubert remained at the "Stadtconvict" five years, and it is surprising to know how much he accomplished in this short period. There were songs, choruses, a cantata, a symphony, several overtures, several quartets, and many instrumental pieces to his credit. "His songs poured from him with all the unconsciousness of effort that a nightingale or lark or linnet may be supposed to feel."

WHEN Schubert was twenty years old he bade adieu to his father's home and went to live with his friend, Schober. Schubert was not very prepossessing in appearance. He was short, and stooped a little, and had short curly hair and a puffy face, bushy eyebrows

and a stumpy nose. He was pale but not delicate. His daily work was begun in the forenoon and continued without intermission till dinner time. The rest of the day was spent with his friends, going on excursions, or visiting the inn. When he was taken to the homes of the great, he was reserved and shy. To applause he was very indifferent. He lived until he was thirty-one years of age, yet in this short period his works were manifold. Six hundred songs that now exist, besides many that were lost, symphonies, quartets, sonatas, and other forms of instrumental music are but a few of his accomplishments.

IN HIS lyric composition this spontaneity of effort seems to have been exercised without controlling judgment or attempt at choice and selection of any sort. Anything lyrical that came to hand, even if it were lyrical only in form, was quite sufficient to set his marvelous gift of song in flow." Goethe, Schiller and Mayrhofer provided him with the lyrics of many of his songs. Shakespeare and the Bible gave him themes for his beautiful songs. Goethe's *The Erl King* "deserves special mention, for it is exceedingly characteristic." "In an hour the melody had been conceived and put into musical form. Its inimicable accompaniment had been arranged and completed." "Such was the birth of the song that is perhaps Schubert's masterpiece." Again one must not fail to mention the Serenade, "the most delicate dream of passion and tenderness that the heart of man ever conceived." "Hark, Hark, the Lark" and "Who Is Sylvia?" two songs whose words are Shakespeare's, are considered perfect types of songs. It is said they were written on the back of a tavern bill of fare only a few moments after "the composer had seen the words for the first time."

No doubt it was the beauty of the words of the 23rd Psalm that were Schubert's inspiration in giving to the world this beautiful sacred song, "The Lord Is My Shepherd, I Shall Not Want."

A friend chided Schubert because he failed to take pains with his compositions. He answered, "I can see no use in such drudgery." He was averse to "painstaking labour of any sort."

WE marvel at his ability to produce so many beautiful compositions. His songs are essentially "songs of sentiment—of sadness, of longing, of regret, of clinging fondness." His songs that should have brought him a princely revenue, brought him almost nothing. He seemed to lack the ability to make himself known. His friends were no better off than he.

For a time he was music master in the family of Count Johann Esterhazy. Here he might have remained for a lifetime, but he fell in love with the Count's youngest daughter, Caroline, a child of eleven years of age. This situation made his position in this household very uncomfortable, so he resigned. It was his only love and was hopeless and unrequited.

It seems that Schubert had no skill in managing his own affairs. He had no business instinct. "He bargained away the rights of his music for mere trifles." His friends were greatly disturbed. They sought positions at court for him, and elsewhere, but were unsuccessful. His own lack of ambition was against him, so he held no other post than with Count Esterhazy that brought him any remuneration.

"Poverty, therefore, was Schubert's portion all through life. There

is no doubt, too, but that poverty—absolute poverty—hastened, if it did not entirely bring about, his untimely end. When he died, November 19, 1828, it was found that his total possessions, including his clothes and his books, were of the value of sixty-three florins, or about ten dollars."

SCHUBERT had always been a great admirer of Beethoven—he worshiped him at a distance. They met but once and as far as Schubert was concerned, it proved a disappointment. Schubert's one great desire was to be buried by the side of the great Beethoven. In 1828 death came to this gifted man in his thirty-first year. These two great musicians lie side by side as Schubert had desired.

"Though Schubert never knew the happiness of love, he has sung of it with the purest ideal feeling. Though his life was clouded with sadness, he has given to the world immortal pictures in tones of the tenderest, loveliest, and truest aspirations of the heart. Though he died wretchedly poor in this world's goods, he bequeathed to the world a rich legacy—the outpouring of a beautiful soul's musical wealth. The wastes of sorrow which stretch across his life were made beautiful with exquisite flowers of song, whose perfume will never be lost, and whose beauty will never fade."

HE PLAYED THE SWEETEST MUSIC

Adeline R. Ensign

He played the sweetest music
So rich with harmony,
That eagerly I listened
Enrapt with ecstacy.

But when I tried to play it
I failed right from the start,
I knew the notes and played them,—
But he played from his heart.

I could not play as he played,
My life had been too free,
For he knew joys and sorrows
That were not known by me.

Attention

THE funeral practice of our Relief Society Sisters of dismantling the flowers immediately at the conclusion of the service has been called to our attention by the General Authorities as causing confusion and breaking into the sacred spirit of the occasion. We therefore desire that at all funerals where Relief Society women are in charge of flowers, the flowers be not moved until the mourners have left the chapel.

Lesson Department

Theology and Testimony

Lesson 6

Christ and the Doctrine of the Resurrection

Helpful References

In the *Bible*:
Isaiah 25:8; 26:19; Ezekiel 37:1-13; Hosea 13:14; Matthew 16:21; 20:17-19; 22:23-32; 27:52, 53; 28:1-18; Luke 24:30-46; John 5:21, 25-29; 11:23-26; 20:11-29; 21:1-14; Acts 23:6-8; 24:14, 15; 26:6-8, 22, 23; I Corinthians 15:3, 12-23, 29, 35-55; Revelation 20:5, 6, 12-14.

In the *Book of Mormon*:
2 Nephi 10:25; Mosiah 15:20-25; 16:6-11; Alma 11:42-45; 40; Helaman 14:15-17, 25; 3 Nephi 11:1-17; 23:7-12.

In the *Doctrine and Covenants*:
Sec. 29:13, 26; 42:45; 45:54; 63:17, 18, 51, 52; 76:15-17, 39, 50, 64, 65, 85; 88:14, 16, 27, 28, 97-99, 101; 128:12; 130:18; 132:7, 19.

Smith, *The Way To Perfection*:
Chapters 41, 42, 43, 45.

Smith, *Gospel Doctrine*:
pp. 547-601.

Talmage, *Jesus the Christ*:
Chapters 37, 38, 39.

Talmage, *Articles of Faith*:
Chapter 21.

1. *The Prophets Understood the Doctrine of the Resurrection.*—Centuries before the coming of Christ the Prophets understood the doctrine of the resurrection. They looked forward to His coming and knew that He should be put to death. But they had a perfect assurance that He would have power in Himself to burst the bands of death, and thus bring about the resurrection of those who did not have power in themselves to arise. It is recorded of Enoch as follows: "And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory." (Moses 7:55, 56) Isaiah testifies plainly of the resurrection. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah 26:19) The prophecy of Ezekiel concerning the valley of dry bones (37:1-13) is a plain allusion to the doctrine of the resurrection. There are those who hold that the doctrine of the resurrection arose relatively late among the Hebrew people. The Book of Mormon makes it reasonably certain such doctrine is not true. The Nephite prophets who lived prior to Christ's coming spoke plainly of his resurrection and of the redemption He was to consummate. Thus Lehi, speaking of the Messiah, said, "Who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise." (2 Nephi 2:8) The Brass Plates were undoubtedly a valuable source of information to the Nephites respecting

the doctrine of the resurrection. In these plates were embodied the teachings of the prophets of Israel prior to 600 B. C., concerning the mission of Christ. The Book of Mormon quotes from the Brass Plates the prophecies of three men not mentioned in our present Old Testament. These prophets were Neum, Zenock, and Zenos. All three predicted Christ's last sufferings, and some of them the great destruction to take place at His crucifixion. (1 Nephi 19:10-16; 3 Nephi 10:14-16) While it is true they are not quoted specifically concerning the resurrection, there can be little doubt that they did actually predict it. (Read carefully Jacob 6:1, 8, 9; 4:4-6)

2. *The Savior Predicted His Resurrection.*—During His ministry the Savior made numerous allusions to His forthcoming resurrection. Matthew records that "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (16:21) Jesus said to Martha after the death of Lazarus, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25) Matthew still further states, "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry." (17:22, 23) These statements and many others show how well the Christ knew what his mission was to be. Only by conquering death and thus making it possible for all men to again receive their bodies, and that in an immortal state, could He make it possible for mankind to progress eternally and to have joy in that progression.

3. *Christ's Allusions to His Resurrection Not at First Understood.*—It is interesting to note that the disciples of Christ did not fully understand His references to His early death and resurrection. While He was with them in the ministry, they seemed incapable of grasping the full significance of His statements. His leadership and wisdom, His unusual spirituality and personality, coupled with His relative youth, doubtless combined to distract the attention of the disciples away from the possibility of His early death and resurrection. Those of us in the Church can understand how this could be. We are perfectly sure that the prophet Joseph Smith realized for some time prior to his death that he would have to be sacrificed in order to seal his testimony. The apostles and lay members of the Church evidently did not fully realize this. Hence the death of the Prophet was a great shock to the Church at large. In the Gospel of Mark it is recorded, "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." (9:9, 10) In verses 31 and 32 of the same chapter we read, "For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him." Other testimony to the same effect is shown in the case of the doubting Thomas (John 20:27-29; see also Luke 18:31-34; John 2:19-22; Matthew 28:16-18).

4. *What Happened After Christ's Resurrection?*—The resurrection of the Savior must have been a glorious

event to the spirits of righteous men who had laid down their bodies in death prior to the time of His birth. They had waited long for the restoration of their bodies. What a joyful union it must have meant to them! Many were permitted to visit people on the earth. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:52, 53). The Christ while visiting the Nephites after His resurrection said, "How be it that ye have not written this thing, that many saints did arise and appear unto many and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded." (3 Nephi 23:11-13) Shortly after the Savior's resurrection He appeared numerous times to His Apostles and doubtless personally directed their course in the building up of the Church. The testimony of so many witnesses is indeed impressive. Added to the New Testament testimony is that of the Book of Mormon. The most glorious descriptions in all literature of the resurrected Christ are to be found in 3 Nephi. Not only did Christ appear to the Nephites, but so far as we can tell He also appeared to the lost tribes of Israel. "And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. . . . But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep." (3 Nephi 16:1, 3) Some day we can expect to read their record of His appearance to them. (2 Nephi 29:13)

5. *The Resurrection Is the Great Christian Hope.*—The hope of a glorious resurrection is perhaps uppermost in the minds of most believers in Christ. The living of a full rich life here and now can hardly help but implant in man the desire to carry on at a higher level hereafter. In the words of Paul, "If in this life only we have hope in Christ, we are of all men most miserable." (1 Corinthians 15:19)

Questions

1. What is meant by the first resurrection? Explain Alma 40:16; see also Mosiah 15:20.

2. What is meant by the second resurrection?

3. Can you think of the names of any individuals who were resurrected some time after Christ's resurrection?

4. How many witnesses can you cite to the actuality of the resurrection?

Problems

Treat only those that time and circumstances will permit.

1. State how a knowledge of the actuality of the resurrection can contribute to right living.

2. Read 1 Corinthians 15:53, 55 and compare Mosiah 16:7, 8; Alma 22:14. Account for the similarities in language of the two records. Hint: Read Isaiah 25:8 and Hosea 13:14.

3. Point out the contributions of the Doctrine and Covenants to our knowledge of the resurrection.

4. Show what sources of knowledge we have of the intermediate state of the soul, between death and the resurrection.

Teacher's Topic

Lesson 6

Humility of Jesus

"Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."—Luke 18:17.

"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matthew 11:28-29.

WHEN Jesus said he was meek and lowly of heart he did not mean that he had a low estimate of his powers for on other occasions he said, "I am the light of the world," "I am the way, the truth and the life," "No man knoweth the Father but the Son."

It is generally accepted that by humility Jesus meant teachableness, docility, willingness to learn. Also willingness to serve, freedom from arrogance, vanity and ambition.

Jesus did not stand on the dignity of his position but came down and mingled with all classes that he might understand and serve them. He exhibited no condescension, he never patronized.

On one occasion Jesus took a little one and placed him in the midst and said, "whoever shall humble himself as a little child the same shall be great in the kingdom of heaven." In what way is a little child humble? First of all he is teachable. He is all eagerness and willingness to learn. His mind is always open for truth. In this respect he is humble. Also a little child is free from vanity. He will play in contentment with the most lowly companion. He knows nothing of social ambition. He makes no arbitrary distinctions in people but has the power to a great degree to make the true estimate of character and to base his approval or disapproval on real worth. His mother, no matter how lowly her position, is as great to him as a queen of a nation, so simple and beautiful is the heart of a child.

Jesus could do nothing with the Pharisees because they possessed no humility. They were not teachable, they knew everything, they were ambitious and self-seeking, they were vain and boastful of their goodness and their superiority to others.

On another occasion Jesus said, "Whosoever of you will be the chiefest, shall be servant. For even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."

There are so many instances in the New Testament of the way Jesus humbly served those with whom he was associated, showing what true humility is.

He was always giving up his rights, refusing to use his power. He had many opportunities to wreak vengeance on his enemies but he did not. His humility was a form of strength.

Paul says that Jesus "made himself of no reputation and became obedient unto death even the death on the cross. And therefore hath God highly exalted him and given him a name which is above every name, that at the name of Jesus every knee shall bow and every tongue confess that he is Lord indeed."

Discussion

Give incidents from the New Testament showing the humility of Jesus.

What are the character traits of a little child which show the humility of which Jesus spoke?

What are the rewards of the "meek and lowly in heart?"

Literature

Lesson 6

The Romance of an Old Playhouse

IT may be somewhat of a surprise for many of our readers to find this book listed among biographies. However, the writer has felt that The Old Playhouse, called by Henry Miller "The Cathedral in the Desert," has a personality, is a personality. Around it clung—around its memory still cling—some of the fondest recollections of cultural moments in the upward climb towards culture of an earnest and seeking people.

The Old Playhouse was a temple builded to the arts in a day when life was somewhat rough and uncouth. Hundreds of people who had left comfortable homes in communities of culture, found within its walls food for their hungering souls.

George D. Pyper, author of this book and the last manager of the Old Playhouse, was born the very year in which excavation for the building began. Those who believe in the guidance of the stars might easily hold the fact to be momentous that a theatre sprang up on his exact birthplace, the stage of what is now the Victory Theatre, Salt Lake City, being located where his cradle once stood. Among his earliest recollections were those of the old Salt Lake Theatre. Always he dreamed of some day being connected with the majestic building and what it stood for.

Early in his career Superintendent George D. Pyper connected himself with musical organizations. Possessing a sweet, lyric tenor voice, he became first tenor of a quartette which was in great demand. He also played leading roles in various operas presented in the Old Playhouse. But the joy of his life came when he was asked to become the manager of the theatre which he had adored all through his young manhood. For approximately thirty years George D. Pyper was manager of the Playhouse and brought to Salt Lake City the finest road attractions to be found in the United States. Some of the greatest actors and actresses that ever graced the American stage played behind the footlights of the beloved theatre. On October 20, 1928, the farewell entertainment was held in the old building whose doom had been sealed and whose beloved stage and walls and roof and proscenium would soon be no more.

Fortunately for all of us, George D. Pyper, who loved the theatre with an abiding love, has given us "The Romance of an Old Playhouse." This book we are to study in our next four lessons, including this one.

"One day more than thirty years ago," said George D. Pyper in his foreword, "Heber J. Grant, then owning a controlling interest in the Salt Lake Theatre, now President of the Church of Jesus Christ of Latter-day Saints ("Mormon" Church) said to me, 'George, which would you rather be—manager of the Heber J. Grant Insurance Company, or manager of the Salt Lake Theatre?'

" 'I would rather be manager of the Salt Lake Theatre than anything else on earth!' I answered.

"A few days later he said:

" 'Go down and put your name on the boards.'

"And so," continues Mr. Pyper, "For thirty years I have been managing the destinies of the very playhouse of old memories, whose smok-

ing lamps without and trumpeted orchestra and vampires within filled me with such mingled fear and fascination."

From such a man who loved his work with a genuine and deep emotion came this book of a personality as real as that of a human being. This is no mere story of a house, a building; it is a story of heartthrobs and a striving for artistic expression.

George D. Pyper argues that it is not strange that a people who had such dramatic experiences as those through which the Mormons passed should yearn for dramatic expression. He italicized these words: "Indeed, it is not strange that in this little town of Kirtland, Ohio, should have lived the fathers of some of the men and women who were to tread the stage of a wonderful playhouse to be built in a desert land thousands of miles away where then only Indians and wild animals roamed."

In his first chapter, the author lists the names of many prominent families whose sons and daughters were intimately connected with the history of the Old Theatre.

Even from the very first, the Prophet Joseph fostered dramatic productions. Here is another passage which Mr. Pyper caused to be placed in italics:

"He (Joseph Smith) fostered the drama by organizing a dramatic company and was foremost in encouraging the production of classical plays."

"Among the first and foremost of the Nauvoo actors," says the author, "and one who whetted the appetite of the Nauvoo people for good plays, was Thomas A. Lyne, a Philadelphia convert to the 'Mormon' religion." This man, Lyne, had played with noted actors and upon his conversion to the Gospel, aided greatly in fostering an appreciation for dramatic presentations. It is interesting to note that the Church drew to it the men and women it needed for its cultural expression. It drew its architects, its musicians, its painters, its poets, and even its actors.

Here in Nauvoo, George D. Pyper argues, were planted the seeds which were to grow and flourish in the Old Playhouse. He italicizes this passage:

"Lyne's productions (in Nauvoo) took such a hold on the community that Brigham Young, himself, played the part of the High Priest in 'Pizarro' with great success, assuming the role with real dignity."

In mentioning the Drama of the Plains in his third chapter, the author calls attention to the fact that when the Saints left for the Rockies in April, 1846, "The practical mind of Brigham Young brought into the historic pilgrimage a company of men destined to take an active part in an Old Playhouse as yet undreamed of. This was Captain William Pitt's Brass Band that had cheered the people in Nauvoo."

Where did this band come from? The author quoted Col. Thomas L. Kane:

"The orchestra in service on the occasion of the departure from Winter Quarters astonished one by its numbers and fine drill. The story was told that an eloquent 'Mormon' missionary had converted its members in a body at an English town, a stronghold of the sect, and that they took up their trumpets, drums, and hautboys together, and followed him to America."

Mr. Pyper points to the fact that all of these streams of emigrants flowing into Great Salt Lake Valley furnished the background for the building of the Old Playhouse.

The first plays produced in what is now Utah were presented in what

was known as the Old Bowery. This took place in the year 1850, only three years after the Saints reached the valley, the first play being either "Robert Macaire" or "The Triumph of Innocence." The author is inclined to hold with those who believe "The Triumph of Innocence" was first. The point, though interesting, is not important. The important fact is that a play was presented in the Bowery in 1850. The first dramatic company was organized in Salt Lake City at the home of William Clayton in 1850 with such members as Hirum B. Clawson, James Ferguson, Philip Margetts, John Kay, Horace K. Whitney, Robert Campbell, Robert T. Barton, George D. Grant, Edmund Ellsworth, Henry Margetts, Edward Martin, William Glover, and William Clayton. "The ladies were: Miss Orum, Miss Judd, and Miss Mary Badlam."

The Old Bowery was not very well suited to play production, therefore, in 1852 Social Hall was constructed as an amusement center. This building, which was located on the east side of State Street between South Temple and First South, served for a number of years as a theatre as well as an amusement center for other activities. Almost simultaneously, the Deseret Dramatic Association was organized superseding the original dramatic organization. The Social Hall was dedicated January 1, 1853. "What this new auditorium lacked in capacity, was made up in warmth and spirit, for it was the loved center of Salt Lake's socials, meetings, plays, dances, banquets, for many years."

For more than half a century this place was used by various groups and organizations and was an immediate forerunner of the Salt Lake Theatre. The first play produced in the historic building was on January 17, 1853, the play, "The Irish Lion," being the first offering. During the season of 1855-56, the following plays were produced: "Ingomar," "She Stoops to Conquer," "Rent Day," "Othello," "Luke the Laborer," "New Way to Pay Old Debts," "Richard III," "The Widow's Victim," "His Last Legs," "Loa of a Lover," "Sketches in India," "Perfection." You will note that the list includes a number of the great plays of the world.

In 1858 Johnston's Army marched into Utah. They passed through Salt Lake City and built a camp which they named Camp Floyd. In November of 1858 the Camp Floyd theatre, built by and for the soldiers, opened its doors. During the occupation of Utah by the soldiers the Camp Floyd theatre was the leading playhouse in the territory, the Saints being too worried and too much harassed by the presence of the army to give much attention to stage productions. Upon the withdrawal of the soldiers in 1860-61 the dramatic spirit awoke once more and a new theatre appeared in Salt Lake City. It was given the name of the Bowring Theatre, named for one of its chief founders, Henry Bowring. This was the first building in Utah which actually bore the name Theatre.

It was after attending a performance in this theatre that the idea of building a playhouse began to take form. It was about that time that President Young used the famous expression: "The people must have amusement as well as religion."

Hiram B. Clawson was instructed to negotiate for a site for a large playhouse. "The Cathedral in the Desert" was assured.

Suggestions for Study

1. If it is available in your ward, you will find a sketch of the life of George D. Pyper in Vol. 37 of the

Improvement Era. The article, which appeared in the February, 1934, Era, was written by Claire W. Noall.

2. Show that the Prophet Joseph Smith liked the drama.

3. Why was the conversion of Thomas Lyne important in this story of the Old Playhouse?

4. Discuss the statement made by Brigham Young: "The people must have amusement as well as religion." Was he right? Is this statement still true?

5. What agencies in your ward manage the amusements? Are they well managed?

6. Trace the movement which led to the building of the Old Playhouse, from the days of Joseph Smith to 1861, the date of the starting of work on the theatre.

7. Describe George D. Pyper as you know him.

8. How well has George D. Pyper given the antecedents of the Old Playhouse?

9. What is the meaning of the following, quoted from Chapter 8: "Judged from the present period, one would almost be led to believe that Johnston's Army was sent to Utah to assist the Saints in their recreational activity." How did the army assist?

Social Service

Lesson 6

The Paying of Our Public Bills

Text: *Civic Sociology,* by Edward A. Ross, Chapter XXVII.

FEW problems arouse public interest as quickly as that of paying for public expenses. The apathy toward public questions which is shown by large groups of people suddenly changes to interest when demands are made upon their pocketbooks. Their interest, however is not always intelligently formulated. Often it merely takes the shape of a defensive attitude toward paying for public services. Since taxes play such an important part in the daily experiences of all citizens, it behooves every one to give thoughtful consideration to the matter.

This lesson will aim to accomplish two things:

First, to help each individual to understand the chief services that are received in return for the expenditure of public money.

Second, to develop an intelligent attitude toward the payment of taxes.

The right of passing upon the merits of a given tax before it is levied is one of the sacred privileges of citizenship for which people have contested and even fought since the beginning of civilization. And rightly so, for no principle of representative government touches the sacred rights of liberty closer than that of taxation. The public credit is a very important source of strength and security to the nation; it should be cherished and guarded by all thoughtful citizens. The amounts of money involved are so large that the average person is bewildered at attempts to analyze the items; yet each citizen should show an intelligent interest in public bills.

Perhaps the outstanding characteristic of our public bills is the tremendous increase in the total amount during the last decade. This vast increase in expenditure is due to the great increase of work being done

by each branch of government. To appreciate the services of the various branches it is first necessary to have in mind the various taxing divisions of government. While each country has its own system there is marked similarity between the methods of taxation in the principal nations.

In the United States each individual is subject to four or more separate taxing jurisdictions, each one of which usually seeks to solve its problems independently of the others. These departments are: the Federal, the State, the County, and the Municipal governments; and often special districts also exist.

The Federal government must levy and collect taxes for its work and activities. In doing so it largely ignores the work of other units in the system. As the services rendered increase, the money to be expended must correspondingly be augmented. In addition the State government strives to uphold its end of the manifold services required of it by increasing its share of revenue. The county government must be supported. And finally the special districts such as the school must garner their share of public moneys as integral parts of the taxing system. Each jurisdiction has a difficult problem in its attempt to perform all of the services required of its limited revenues. Although the individual is subject to the aggregate demands made upon him by all of these taxing authorities, the authorities themselves are unable to meet even what seems to be the minimum essentials in their departments.

Consequently it is not enough for good citizenship that a person content himself by paying his just share of the public bill. He has another obligation to meet in regard to the public treasuries. Having paid his taxes, he owes it to himself and his community to take enough interest in the way public money is used to see that it is spent honestly, efficiently, and for those causes which are most beneficial to the public welfare. For this purpose the budgets prepared by the different taxing units should be studied carefully and criticised before the expenditures are finally authorized. Any interested person may have a voice in such authorization.

Budgets for public receipts and expenditures are always submitted to public hearings before final adoption. At these hearings, citizens or their representatives have the privilege of expressing disapproval of any items in the budget.

An enumeration of a few of the services rendered will help to develop appreciation for the great tasks of government. Armies and navies have always been one of the principal items of Federal disbursement. The expenses of carrying on wars, of paying pensions resulting from war, and of maintaining the army and navy take at least three-fourths of the national income. There is no present hope of reducing this amount until the world takes a different attitude toward armaments. The various administrative departments of the national government each takes a large share of the remaining income. No one seems to be willing to have these services reduced. All people wish to have the highways improved, to have better waterways, more convenient postal service, greater safety through the regulation of commerce, more experimentation in the development of crops which are suitable to particular localities, the preservation of the forests, more productive strains of animals and poultry for farm purposes, and a greater utilization of natural resources for the benefit of all people. Many other such projects could be enumerated, and the legitimacy of

each seems to be justified as it in its own turn is considered and weighed. It may represent a large expenditure, but each need seems always to be essential to the continued well-being and prosperity of the people.

A new field which is just beginning to be developed for the good of the public is that of Social Insurance and Social Security. These acts empower the government to levy a tax for insurance against unemployment and old age benefits. Here again is an added service which increases the public bill, but no one seems to favor its elimination, or that of any single item to reduce the cost of its upkeep. In this case an already established taxing jurisdiction has been enabled to extend its power of taxation in which wages of both employers and employees are assessed for social benefits.

The services which the State, the County, and the municipalities render are likewise increasing. In fact, most of the institutions which immediately touch the lives of the people are controlled by the State, County, and local city governments. Most important among these should be mentioned the schools and the protective institutions which guard the lives and property of the people directly. Local governments spend more for education than for any other purpose. Yet this institution cannot perform all of the tasks desirable for the well-being of the people because of a shortage of funds. Protection to person and property, improving of the highways, guarding public health, general government and charities also constitute heavy expenses. Hospitals, correctional institutions, recreation, and many miscellaneous items take large amounts of money for their support. In periods of unemployment, such as that recently experienced, charities call for a larger proportion of public money than in periods of prosperity. Of course self-respecting citizens should welcome release from charitable assistance as soon as the opportunity of regular work presents itself, but this unfortunately is not always the case, and taxation in their behalf continues.

Since local money is spent near at home where people can see the benefits that are derived from the disbursements there is less need for education to realize the value of such expenditures. It is easy for people to see how an extension of such services would be appreciated by all. For example, in an epidemic people are willing to increase the cost for public health; when the snow is deep they like greater road service, and when fire endangers property they advocate greater fire protection. Schools are constantly in need of greater appropriations in order that youth might be better prepared to meet the demands of the economic and social world; and the reading public appreciates an extension of library facilities. And yet, even for these purposes, taxes are not always willingly paid. One must understand, however, that if he is to enjoy such privileges and benefits he must assume his share of the financial obligation. Public enterprise is supported by the public purse. But the purse is made up by every earning citizen. Each should learn to count the cost and weigh the value of every undertaking whose source of revenue is in the general coffers. And moreover, he should be willing to investigate the disbursements if he expects later to voice his opinion concerning them.

The problem of justice in taxation is a subject too broad for discussion here. However, it is well to keep in mind a maxim of taxation spoken long ago by Adam Smith, an early

economist. He has given many canons of taxation, one of which is: "The subjects of every state ought to contribute toward the support of the government as nearly as possible in proportion to their respective abilities." While many factors enter into the capacity of any individual to pay for public service, the cognizance of this principle will help him to maintain an intelligent and just attitude toward tax payments. The obligation to contribute an amount which is commensurate to one's income should be considered no more than fair. If taxation seems to supersede justice, investigation and protest should be carried out along proper channels.

In general the people of the United States have similar burdens to the citizens of the principal nations of the world. A comparison with Great Britain and France will serve as an example. However, it should be remembered that no comparison is entirely valid because of different living standards, average wages earned, taxable wealth, and many other factors.

However, in Great Britain 80%* of the taxes are levied by the national government, in France 70%, and in the United States 33%. The remaining part is levied by the local governments. The average per capita tax for these countries is as follows: United States $78.14, France $75.80, and Great Britain $93.45. On an estimated population of 129 million for 1937 it is anticipated that the per capita tax burden for the United States will be over $95. These figures indicate that there is not a great deal of difference between the obligations of the average citizen of these nations in paying the public bill. But the United States apparently will be subject to a high increase for the current year.

There is greater difference between various states in this country than between the nations compared, as shown by the following table of representative states.

State	Per Capita State Tax	Per Capita Federal Tax	Total Tax
New York	$102.00	$28.74	$130.74
Illinois	18.00	28.74	96.74
Washington	46.00	28.74	75.43
Arkansas	24.00	28.74	52.94

It is evident that no matter where a person lives he is constantly taking part in the making and paying of public bills. Through his own interest in the problem he should understand the chief services received in return for the public money expended. Furthermore, through study and an active interest in the work of the taxing authorities he should maintain an intelligent attitude toward tax payment. Only by so doing is the public at large assured of justice in taxation.

Activities

1. Secure a local tax notice and note the purpose of the various assessments and the relative amount of each. Compare the amounts for state, county, and city purposes.

2. Point out as many ways as possible in which national taxes are levied and collected.

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*Tax estimates in this article are quoted from "Taxes, English, French, American," by Edward C. MacDowell; *Current History*, May, 1936; United States federal taxes are for 1935; state and local taxes for 1933, and for Great Britain and France for 1934.

Literature for Missions

TYPICAL WOMEN IN THE CHURCH

Lesson 6

Review and Discussion of Lessons 1-5

IN lessons 1 to 5 we have briefly sketched the life and work of five noble women. They were born in five different countries—one each in Germany, Switzerland, Piedmont, Wales and the United States. They all went to Utah and spent their lives in the Church, each raising a very creditable family. In this respect they were very much alike. These women were chosen for these lessons because they were typical of the mothers in the Church, and to show that they have many ennobling qualities in common, notwithstanding their different nationalities. Nobility, like virtue, love, honesty, etc., is the same wherever it is found.

Acceptance of the Gospel and living its principles make people much alike—a fact that found a demonstration in the people who pioneered Utah and adjacent areas in neighboring States. Among these people there were no class distinctions, no national distinctions. They were all brothers and sisters, even though they came from many different countries. This fact they demonstrated in the way they treated each other.

We believe the home is the unit upon which the Church is built as well as the Nation. And so the Church stands for the home and for every virtue that contributes to its sanctity and strength. Most important among the factors that make a home is, of course, the mother. There could hardly be a real home without a good mother. Hence, in the eyes of the Church motherhood and the rearing of children is the noblest work of women. So marriage is encouraged, but relations of the sexes outside of marriage is condemned. Every child is entitled to be born in legal wedlock. Motherhood of the type illustrated by the five women studied is the kind for which the Church stands. It is this kind that furnishes any woman with her brightest crown and insures her God's everlasting love.

In some of the lessons mention was made of the coming to Utah of Johnston's Army, of the move "to the South," etc. A further word relative to this matter might be in order.

When Brigham Young led his people to the Salt Lake Valley, they were directed by Church authority. However, they realized that a civil government must be set up, which they wanted done under the authority of the United States as soon as possible. At the time the Valley was Mexican soil. But war was on between the United States and Mexico, and 500 Mormon men, known as the Mormon Battalion, marched as a unit of the United States Army across the southern part of the country to California and took possession. So when the Pioneers arrived in the Salt Lake Valley, they hoisted the American flag. When peace was made between the United States and Mexico in 1848, all of the western part of the country was ceded to the United States.

In March, 1849, a political convention was held in Salt Lake City, and the United States Congress was petitioned to organize the Territory of Deseret. A Constitution was adopted, and a provisional government set up. But it was not until September, 1850, that Congress made a law organizing the Territory

of Utah. President Millard Fillmore appointed Brigham Young to be the first Governor. Other officers were also appointed, most of them non-"Mormons" sent from the East.

Everything moved along fairly smooth for awhile. But at length some of the Federal officers became disgruntled and returning East told bitter falsehoods about the way the "Mormons" treated them and accused the people of being in rebellion against the authority of the United States. In 1857 President James Buchanan was led to believe that conditions were so bad that a new Governor must be sent to Utah, accompanied by an army to put down the rebellion.

Without making any investigation to find out the truth of the charges, President Buchanan appointed Alfred Cumming to succeed Brigham Young as Governor and ordered General Johnston to take an army of 2,500 men to go with Governor Cumming. Thus began "the Utah War."

President Young knew there would be no trouble when the facts were known. In those days there was no telegraph line from Utah to the East and travel and the mails were slow. It was July 24, 1857, when the news that the Army was coming first reached Governor Brigham Young. He was up in the mountains with two to three thousand of the people celebrating the 10th anniversary of the coming of the Pioneers. The news produced consternation. Why the army was coming no one knew. But the Saints knew what had happened to them in Missouri and Illinois when troops were sent against them. It was easy for them to imagine why troops were coming again. They knew that base falsehoods were circulating about them in the East.

President Young was still Utah's Governor. No official notice that he was supplanted reached him. Alfred Cumming would bring that notice when the army made it possible for him to come in safety. In any case Governor Young would continue to serve until his successor qualified. Governor Young immediately sent messengers to Washington asking for an investigation and the delay of the coming of the army until after the investigation was made.

Space will not permit a further recital of this story. But suffice it to say Governor Young ordered the territorial militia to block the canyons and keep out the army through the Winter of 1857-58. This the militia did. Governor Cumming, a fair-minded man, was invited to come with a personal escort only. He came, was courteously received, learned the truth, and reported to the President. Then the army entered peacefully, marched through Salt Lake City and went into camp 40 miles southwest of the city. But the move "to the South" was made to get the people away so the homes could be burned, if the army began to fight.

The "Utah War" was ended without any fighting. But "Buchanan's blunder," as the affair is sometimes called, cost the United States Government several millions of dollars.

Incidentally it may be said Commander Johnston returned East and became a prominent General in the Confederate Army during the Civil War.

The enemies of the Church who brought on the "Utah War" wanted to destroy the Church. In Lesson 4, we learned that Sister Melissa said the coming of the Army proved to be "a blessing in disguise." The Lord overrules.

Questions for Discussion

1. What qualities of character are essential to nobility?
2. Show that Sisters Huefner, McKay, Schwendiman, Davis and Barker were noble women.
3. State what you like best in each woman.
4. Point out that each woman had an undaunted faith in the Lord.
5. Name what you think was the greatest trial of faith experienced by each woman.
6. How do you reconcile tribulations with the love of God?
7. It is sometimes said, "the Lord must have a tried people." Why do you believe this to be true?
8. How were the Utah Pioneers tried?
9. Tell briefly about the "Utah War."
   (a) Its cause.
   (b) Its purpose.
   (c) How it ended.
10. Tell why the Church
   (a) Advocates marriage and a home.
   (b) Believes the Church as well as the Nation must be built upon the home.

Child Guidance

Lesson 6

Personality Adjustments

THE happiness of the child, which is the greatest concern of every conscientious mother, depends upon how he values himself. He is happy if he feels he can do his tasks well and that he is really good for something, and unhappy if he is always the loser in the games and if he fails persistently in whatever he attempts to do. The value he puts upon himself changes with his various experiences.

As the child grows up, he has shifting roles to play in the drama of life. He is successful at one task when competing with one individual and painfully unsuccessful when doing something else with stiffer competition. Striving for self-respect is his greatest concern, but so is it of his competitors. Someone must be loser in every competition. The loser's self-hood depreciates with each failure, as the winner's value of himself increases with each triumph. Shifting of self-feeling takes place with almost every new undertaking of the child. His judgments as to his value gradually crystallize into an attitude that may stubbornly resist change.

As the child becomes more convinced of his inferiority, he develops, in some cases, an emotional group of ideas about himself which is commonly called an *inferiority complex*. We shall devote the lesson following this one to a more detailed discussion of this topic. Our purpose here is to describe some common ways the child adjusts to his feelings about himself—what he does about it when he feels inferior or unsuccessful.

First of all, when a child has a feeling of inadequacy or inferiority, he may *retreat* from the struggle as a temporarily satisfying substitute for success. Day-dreams about himself as a suffering hero or martyr, or as a conquering hero, often take the place of real success and are the most common retreat or escape from reality found among children. There are delicate children who are unable to compete on a physical basis with

normal children, but who take great delight in day-dreaming about acts of great strength, or who spend much time reading tales of daring and adventure.

To withdraw from tasks that bring none of the pleasures of success is perfectly normal and sensible, provided the child withdraws in order to enter into some other acceptable activity where success is possible. Truancy from school is common among dull children because the tasks set for normal children bring no reward to the dull child. If the dull child is not shown something acceptable that he *can* do successfully, he is likely to substitute daredevil or sneaky delinquent acts for the satisfactions of which he is robbed because the school work is not suitable for his mental level.

Some very modest, shy, and withdrawn children suffer severely from their inability to compete with their group. Withdrawal because of failure in one kind of activity may lead the child to retreat from all activity and to gain his satisfactions entirely from an unreal world which can be more easily constructed to his own liking than can the real world. The child who refuses to play with others or to enter into the activities normal for his age should be regarded as a mental hygiene problem and should be given careful study.

A second type of substitute for success, or means of patching up injuries to one's self-regard, is to shift the blame to another person or to make excuses to justify the failure. This is called *rationalization*, which means the manufacturing of justifications for doing what we want to do or what we have done. This tendency may become so serious that we not only deceive others, but ourselves as well, as to the real reasons for our acts. The fox that could not reach the grapes and excused his inability with, "Well, they are sour anyway," was rationalizing.

A child is trying to *project* or transfer his failure on to others when he tattles about his older brother as his mother scolds him for something he has done himself. The convenience of being able to play sick helps many a child, and adult, around an unpleasant situation. This behavior originates from motives similar to those back of rationalizing.

The danger of evasions of this kind is that they may deceive the person who makes them and sidetrack him from facing his difficulty, and thereby handicap him in making a more intelligent adjustment. For the moment, evasion may relieve the strain on one's self-respect; but it does not make one efficient for meeting future difficulties.

Projections of blame, rationalization, and evasions of other sorts usually indicate that the person recognizes somewhere something inadequate in himself. A person from poor social background may feel inferior socially and *project* this feeling into snobbish acts. "Running down" our competitors is another common compensation for our own feeling of inferiority.

Children with a certain temperament do not withdraw from reality and retreat into a world of daydreams and fantasy when they fail, but rather they "fly into" it. They become aggressive, boisterous, overbearing, and are inclined to bully. They make a great stir wherever they go in order to distract people from seeing their inferiority. The bully on the school grounds is frequently the laggard in the class room. He substitutes aggressive behavior for scholastic success. Extreme cruelty to animals or other children may have its roots in frustration and feelings of inferiority. This kind of conduct is called *compensation*. It

means substitution of what one *can* do well for what one *cannot* do well, or substitution of a satisfying way of doing for an unsatisfying way. The need for compensation always arises from a sense of inferiority, and the compensation is aimed at building up one's importance in his own eyes, no matter whether the conduct is good in the eyes of others or not.

Compensation for feelings of inferiority is to be discouraged when the substitute conduct is an undesirable kind. The dull bully makes the wrong kind of compensation. To compensate is the intelligent thing to do when the substitute is socially acceptable. The girl with a homely face may compensate by cultivating charming manners and a good disposition. This is a desirable kind of compensation. Many of our great geniuses have had feelings of inferiority which drove them to extreme effort in some other line in order to overcome those feelings. Napoleon is said to have been called a "little runt" during his boyhood and to have been influenced in his career by feelings of physical inferiority. The Kaiser is said to have had a crippled arm which affected his whole career. The blind, such as Helen Keller, sometimes exert extreme effort and succeed in compensating for their handicap and gain a feeling of self-value through excellence in a field in which they are not so handicapped. Alfred Adler, the originator of the notion of inferiority complex, goes so far as to say that almost all compensation has its origin in feeling of inferiority over some physical organ or capacity.

Another type of personality adjustment is called *repression.* When a child has committed an act which is disapproved by his parents, frequently a sex act, he may "push it out of his mind" because it is repugnant to his own conscience. This attempt to forget, or put out of mind, an unpleasant thought is called repression. When a conflict occurs in the mind of the child between his better self and what he has done, he is likely to cover up the thought and may actually forget it. Feelings of guilt may remain, however, and his self-regard is lowered because of a lingering remorse of which he may not be clearly conscious. He will not talk about these matters, either because they are too unpleasant or because he no longer knows them consciously after they are completely repressed. Recent theories lead us to think, however, that repressed or submerged ideas continue to influence the character of the child. They are often the basis of deep feelings of inferiority. The child may compensate for these feelings by becoming on the surface very prudish and overly righteous. He may fight his own guilt by preaching to others and taking undue concern over their moral welfare. This condition is frequently found in adolescents who have violated the moral code in some way.

Too strong teaching about sinfulness of certain acts in the sight of God and man causes much repression with the resulting personality difficulty in the child's adjustments. Some modern authorities think it would be wiser to always speak of mistakes, and drop the idea of sins. There is little doubt that teachings which impress the child with his sinfulness contribute a great deal to inferiority feelings. Children might be willing to talk about their mistakes, but not about their sins. Generally the best solution to the difficulties that arise from repressed ideas is to have the child "talk them out" if he can be induced to do so.

Usually this is a task which calls for an expert psychologist.

The next lesson will be devoted to more practical suggestions on avoiding inferiority feelings through giving the child a carefully thought-out program through which he can succeed in satisfying his needs in proper ways. Personality adjustments spoken of in this lesson should make the parent aware of some ineffective ways a child may meet his frustrations. Recognition of the various means by which a child may attempt to escape from reality and to compensate for feelings of inferiority and failure should place the parent in a better position to help him to face his problems frankly and to make more intelligent solutions.

Problems For Discussion

1. Show how a crippled child's value of himself would likely be affected by other children nick-naming him "Crip." What two ways might he compensate for this feeling of inferiority?

2. Give an example from your experience of rationalizing. When does rationalizing become dangerous?

3. Show how day-dreaming is a retreat from reality. What is the usual cause?

4. How would you interpret some cases of bullying in the light of this lesson?

5. Give an example of an unwise and an example of a wise type of compensation for some feeling of inferiority.

MY LADY IS A ROSE

By Ella J. Coulam

My lady is a budding rose
Her petaled thoughts unfolding,
She stands on the brink of womanhood
Desires and hopes upholding.

My lady is a full-blown rose
A queen in a garden fair
She guards her thoughts so tenderly
Dispendsing perfume rare.

My lady is a fading rose
Bowed down in resignation—
Her day is done, her victory won,
Contentment, her compensation.

A HINT to the busy person—Visit Mormon Handicraft Shop for wide selection of lovely, distinctive, hand-made articles which will make very acceptable Christmas presents.

Honor Roll

MAGAZINE DRIVE

HIGHEST commendation is due our faithful and energetic Magazine Agents and those who have assisted them in making the Magazine Drive such an outstanding success. A splendid service has been rendered. The subscriptions this year are far in excess of any previous record. We thank all who have supported the Drive by subscribing. We trust the Magazine will be found a source of information, inspiration, and enjoyment to all.

Many Agents have worked very hard and yet not attained the goal set. We trust these Sisters will not be discouraged. While high percentages are most gratifying, if the best possible effort has been put forth, that is all that anyone can do. Some wards may find the percentages listed differ from those sent in to this office. These wards either did not include the inactive roll in figuring their percentages or slight discrepancies were found in enrollment figures when checking with the 1937 annual report. A subscription coming from a mother and daughter, both members of the Society, living in one home, is a factor in determining the percentage.

At the April Relief Society Conference bound volumes of the Relief Society Magazine will be awarded the following ten Sisters for having secured the highest percentage of subscriptions:

Ward	*Stake*	*Enroll.*	*No. Sub.*	*Pct.*	*Magazine Agent*
Hurstville Branch	Australian Mission	8	27	338	Violet Cook
Worland	Big Horn	16	52	325	Clara Gheen
Milo	No. Idaho Falls	15	46	307	Lila Gildea
Cody	Big Horn	16	41	256	Zelda Moore
Basin	Big Horn	17	32	188	Lova Kinghorn
La Grande 1st	Union	33	56	175	Emma Stringham
Oakley 2nd	Cassia	22	37	168	Josephine Gorringe
Pittsburg	Eastern Sts. Mis.	12	20	167	Gwen R. Wrathall
McGill	Nevada	70	116	166	Louisa Johnson
Eighth	Ogden	79	130	165	Alta H. Poulson

SOME interesting letters have been received in connection with the Drive, revealing the industry and ingenuity of the Magazine Agents and also the scope and influence of our work.

Sister Violet Cook of the Hurstville Branch of the Australian Mission reports an enrollment of 8 members, with 27 subscriptions, making a percentage of 338. One subscriber lives 1,300 miles south of Hurstville, two 1,850 miles north, one 870 and another 850 miles distant. This shows that letters have been written far and near in an effort to place the Magazine in the homes of the people.

Sister Cornelia Staker Peterson writes from College, Alaska: "I received your letter, also the sample copies of the Magazine. I loaned them and they did the work. I didn't care to be the only one in 'Uncle Sam's Attic' enjoying our wonderful Magazine. I have secured two subscriptions and hope to add more." This is the first time subscriptions have been received from this far away place.

Many other equally interesting reports have been received. We congratulate these sisters on their achievement.

OTHER WARDS 100% AND OVER

Ward	*Stake*	*Enroll.*	*No. Sub.*	*Pct.*	*Magazine Agent*
Imbler	Union	11	18	164	Mattie Westenskow
Sixth	Ogden	58	95	164	Maude Faris
Center	Wasatch	23	37	161	Ireen Duke
Wash. Branch	Eastern Sts. Mis.	13	21	161	Fae B. Hansen
Powell	Big Horn	10	16	160	Bertha Cozzens
Pacheco	Juarez	9	14	156	Margaret B. Cluff
Manavu	Utah	104	159	153	Marie Bennett
Binghampton	Eastern Sts. Mis.	4	3	150	Ellen L. Snow
Berkeley	Oakland	60	83	142	Edith M. Pyle
Tensleep	Big Horn	12	17	142	Annie Duncan
Garland	Bear River	89	128	140	Addren Isaacson
Palo Alto	San Francisco	29	40	138	Leah O. Martin
29th	Salt Lake	68	92	136	Katharine Riegler
Arcadia	Duchesne	23	31	135	Rose D. Gilbert
Phoenix 3rd	Maricopa	52	70	135	Thressa Price
Antimony	Garfield	52	69	133	Mary K. Riddle
Pine	Maricopa	18	24	133	Ina P. Hunt
Fourth	Utah	114	150	132	Elsie Miller
20th	Ensign	96	127	132	Edna C. Langton
Glendale	Maricopa	16	21	131	Julia Kremer
Capitol Hill	Salt Lake	57	74	130	Anna Allcock
Wilson	Eastern Sts. Mis.	10	13	130	
Clearfield	No. Davis	63	79	129	Phyllis King
Mapleton	Franklin	21	27	129	Afton Long
Heman	Yellowstone	18	23	128	Loraine Brown
San Jose	San Francisco	29	37	128	E. J. Horsfield
Mesa First	Maricopa	93	103	127	Sarah Shumway
Adams	Hollywood	84	106	126	Carrie Ainge
Reynolds	Malad	18	19	126	Mrs. Samuel Smith
Harper	Box Elder	20	25	125	Delilah Wasden
Elmhurst	Oakland	50	62	124	Lavina Smithen
Mission	San Francisco	42	52	124	Ella Rehbock
Balboa	San Francisco	51	62	123	Frederikka Duffner
San Francisco	San Francisco	51	62	123	Mary W. Harrison
Arlington	Hollywood	45	55	122	Edith C. Cowan
Slaterville	North Weber	32	39	122	Sylvia Knight
Baker	Union	35	41	121	Rose Kofford
Omaha	West. States Mis.	22	26	120	Ida H. Higham
Sixteenth	Salt Lake	76	85	120	Lulu Gillispie
Fielding	Bear River	47	56	119	Mrs. Florence Garn
Clinton	Weber	35	41	117	Angeline Child
Hillcrest	Grant	85	100	117	Viola Cahoon
Leland	Palmyra	35	35	117	Mae Thomas
Luna	St. Johns	18	21	117	Clara Snyder
Philadelphia	Eastern Sts. Mis.	23	27	117	Gertrude Southgate
Hooper	Weber	68	80	116	Florence Naisbitt
Burlington	Big Horn	46	53	115	Dorothy Yorgenson
Montello Branch	Mt. Ogden	13	15	115	Gertrude Jordan
Diamondville	Woodruff	22	25	114	Ella Purdy
Draper First	East Jordan	57	63	114	Florence Sjoblom
Roseville	Sacramento	28	32	114	Nellie Boller
Twin Groves	Yellowstone	35	40	114	Selma Richards
Chester	Yellowstone	31	35	113	Mattie Winters
Logan Square	Chicago	55	62	113	Gertrude Blumel
Phoenix First	Maricopa	68	77	113	Katie Campbell
Rexburg Second	Rexburg	108	122	113	Mary E. Hunt
Sixth	Pocatello	54	61	113	Frieda Meyers
Grantsville First	Tooele	58	65	112	Dena Boyer
Lincoln	Idaho Falls	49	55	112	Melvina Reed
Mesa Third	Maricopa	67	75	112	Lola White

Ward	*Stake*	*Enroll.*	*No. Sub.*	*Pct.*	*Magazine Agent*
Ensign	Ensign	75	81	111	Ruby C. Clark
Holbrook	Snowflake	28	31	111	Anna G. Thomas
Pella	Burley	36	40	111	Maud K. Brown
Preston Second	Franklin	63	70	111	Nettie Handy
Charleston	Wasatch	48	53	110	Mary Casper
Linden	Snowflake	10	11	110	Etta C. Rogers
Richards	Granite	96	106	110	Jennie Hardy
Unity	Burley	39	43	110	Juliana Nielson
Burlingame	San Francisco	32	35	109	Harriet Hill
Malad First	Malad	63	69	109	Mary L. Mills
Marian	Cassia	22	24	109	Hattie Tolman
Milwaukee	Chicago	45	46	109	Elise Schnette
Thirteenth	Ogden	88	96	109	Edith Wilson
Detroit Branch	No. States Mis.	50	54	108	Madge Sweetin
Dimond	Oakland	77	83	108	Lillian Rigby
Eleventh	Ensign	105	111	108	Edith Fletcher
Kanesville	Weber	25	27	108	Aleen H. Hansen
Nineteenth	Weber	59	64	108	Toss Kersch
Fourth	Cache	152	162	107	Alvena Carlson
Heber Third	Wasatch	96	103	107	Annie K. Moulton
Manchester	Los Angeles	45	48	107	Gladys Gilberstein
Oakley Third	Cassia	30	32	107	La Vina Critchfield
South Gate	Los Angeles	57	61	107	Naomi Whales
Burbank	Pasadena	38	40	106	Mrs. F. R. Flinders
Evans	Box Elder	18	19	106	Alice Buxton
Fish Haven	Bear Lake	36	38	106	Harriet Jensen
Heber	Snowflake	16	17	106	Elva Shelley
Hilliard	Woodruff	18	19	106	Navin Lym.
Lehi	Maricopa	35	37	106	Lola Williams
Maywood	Los Angeles	40	42	106	Alice Taylor
Nibley Park	Granite	93	99	106	Emma Armstrong
Racine Branch	Chicago	15	16	106	Florence Boy
Linrose	Franklin	20	21	105	Margaret Hobbs
Martinez	Oakland	20	21	105	Audie Johnson
Thayne	Star Valley	37	39	105	Elise F. Roberts
Winslow	Snowflake	41	43	105	Jessie B. Smith
Brigham 2nd	Box Elder	84	87	104	Sarah H. Horsley
Burley 3rd	Burley	56	68	104	Mrs. D. G. Parker
Hayward	Oakland	27	28	104	Eva Loomis
Le Grande	Bonneville	76	73	104	Malinda C. Hicken
Pinedale	Snowflake	26	27	104	Lorene K. Petersen
Pleasant Grove 2nd	Timpanogos	45	47	104	Effa Williams
Redondo	Long Beach	25	26	104	Olive Pugmire
12-13th	Ensign	100	102	104	Alma Erickson
27th	Ensign	86	87	104	Jeanette McArthur
Alameda	Oakland	30	31	103	Marie Meuter
Roy	Weber	61	63	103	Jane Hyden
Edgehill	Highland	90	92	102	Gwen W. Jensen
Goshen	Shelley	48	49	102	Rosie Van Orden
Lovell	Big Horn	100	102	102	Hazel Davis
Second	So. Davis	117	119	102	Annie C. Carr
Spencer	Oquirrh	50	51	102	Rebecca Young
Sunset	San Francisco	46	47	102	Millie Johnson
12th	Mt. Ogden	138	140	102	Esther H. Porter
Wilshire	Hollywood	86	90	102	Hilda Jorgensen
Grantsville 2nd	Tooele	71	72	101	Merinda Tate
Highland Park	Highland	75	76	101	Effie H. Chipman
Shelley 1st	Shelley	82	81	101	Esther Christensen
20th	Ogden	73	74	101	Mattie H. Manning
Tremonton 2nd	Bear River	90	91	101	Belva Laub
Aberdeen	Blackfoot	63	63	100	Lillie Stone
Altoona	Eastern Sts. Mis.	6	6	100	A. E. Detwiler

Ward	*Stake*	*Enroll.*	*No. Sub.*	*Pct.*	*Magazine Agent*
Basin	Cassia	13	13	100	Nellie B. Martin
Buffalo	Eastern Sts. Mis.	10	9	100	Grace H. Warnke
Canandaigua	Eastern Sts. Mis.	8	5	100	Vera Dunn
Cedron	Teton	20	18	100	Letha Kunz
Centerdale	Bear River	8	8	100	Mrs. John Smith
Delta 2nd	Deseret	71	71	100	Irene Little
East Garland	Bear River	39	39	100	Virginia Adams
Eleventh	Weber	81	81	100	Lythia Patterson
Emigration	Bonneville	76	76	100	Ida Von Nordeck
Evanston 1st	Woodruff	107	107	100	Edith Davis
Evanston 2nd	Woodruff	70	70	100	Martha Johnston
Farnum	Yellowstone	21	21	100	LeVera Hendrickson
First	Weber	91	91	100	Margaret Vernieuw
Hanna	Duchesne	13	13	100	Emily H. Moon
Heber 2nd	Wasatch	84	84	100	Roda Hair
Highland	Alpine	27	27	100	Emily Hyde
Kanesville	Weber	27	27	100	Aileen Hansen
Lovell West	Big Horn	144	135	100	Daphne Despain
Mud Lake	No Idaho Falls	20	20	100	Myrtle Rose
Oakland	Oakland	57	57	100	Esther Cooley
Perry	Box Elder	39	39	100	Selma G. Thorne
Pomona	San Bernardino	18	18	100	Mary Snell
San Rafael	San Francisco	13	13	100	Louise Bernard
17th	Mt. Ogden	94	94	100	Mattie Vogel
Springdale	Burley	26	26	100	Mrs. Thos. Dayley
3rd	Pocatello	110	110	100	Rozilla Tolman
Torrance	Long Beach	24	24	100	Hortense B. Smith
Tremonton 1st	Bear River	85	85	100	Dorma Brough
Vernon	St. Johns	10	10	100	Caddie J. Whiting
	WARDS 75% AND UP TO 100%				
Burley 1st	Burley	52	51	98	Delva Hanks
Dublan	Juarez	42	41	98	Bernice Coon
18th	Mt Ogden	80	78	98	Mrs. A. N. Burton
Harvard	Liberty	61	60	98	Irene C. Brain
Mesa 2nd	Maricopa	114	112	98	Harriet D. Stradling
Rexburg 3rd	Rexburg	47	46	98	Emily A. Ricks
Salem	Palmyra	114	108	98	Christy W. Sabin
Union	Union	44	43	98	Rose Koffard
Clay Springs	Snowflake	25	24	96	Margaret Witt
Preston 6th	Franklin	55	53	96	Olive Lewis
Vallejo	Oakland	23	22	96	Ida Fullen
Afton North	Star Valley	63	60	95	Melba Erickson
Holden	Millard	95	73	95	Josephine Stephenson
Mesa 4th	Maricopa	75	71	95	Grace Burton
Alpine	St. Johns	18	17	94	Annie Hamblin and Myrl Arrott
Granite	East Jordan	17	16	94	Emma Beckstead
Huntington Beach	Long Beach	17	16	94	Edna Allred
Tempe	Maricopa	34	32	94	Lauvon Cone
Egin	Yellowstone	33	31	94	Eva P. Cruser
College	Logan	43	40	93	Mrs. Edith Albiston
Deweyville	Bear River	29	27	93	Louise Holdaway
Fifth	Utah	96	89	93	Mrs. Rod Snow
Gilmer Park	Bonneville	72	65	93	Rachel Watts
Phoenix 2nd	Maricopa	100	93	93	Mary J. Cosby
Richfield	Blaine	31	29	93	Uvada Brown
Duchesne	Duchesne	49	45	92	Matilda Wright
Gilbert	Maricopa	24	22	92	Jennie B. Lamb
Lava	Alpine	47	51	92	Grace Coates
Eagar	St. Johns	103	73	91	Lurana B. Eagar

Ward	*Stake*	*Enroll.*	*No. Sub.*	*Pct.*	*Magazine Agent*
Lindon	Timpanogos	57	52	91	Nettie Mecham
Littlefield	Moapa	17	10	91	Sadie Rollins
Mayfield	Gunnison	69	63	91	Amelia Larson
Pioche	Moapa	34	31	91	Ora Price
West Bountiful	South Davis	55	50	91	Cristie E. Wood
Belfry	Big Horn	10	9	90	Mary Youst
Blanding	San Juan	142	126	90	Freda Hunt
Burley 2nd	Burley	98	88	90	Carrie Fernell
Elwood	Bear River	51	46	90	Martina Larson
Flowell	Millard	24	21	90	Ruth Allen
Lynn-Salem	Eastern Sts. Mis.	10	9	90	Gertrude E. Fogg
31st	Liberty	120	108	90	Josephine Bruderer
Welling	Taylor	21	19	90	Elizabeth Bullock
Independence	Rexburg	32	28	89	Pauline Perry
Joseph City	Snowflake	56	48	89	Estella Cummings
Meadow	Millard	56	43	89	Britta Pearson
Richmond	Oakland	28	25	89	Blanch Harmon
Sublett	Raft River	9	8	89	Sylvia Olsen
Baltimore	Eastern Sts. Mis.	28	22	88	Mary Morgan
Chandler	Maricopa	48	42	88	Ada Joiner
Lava	Portneuf	8	7	88	Margaret Symons
Lehi 1st	Lehi	83	73	88	Lenore F. Jones
Sacramento	Sacramento	34	30	88	Marie Gibby
Woodland	Portneuf	17	15	88	Elsie Bloxhom
Archer	Rexburg	50	43	87	Iva Weeks
Central Park	Grant	61	53	87	Agnes Adamson
Crescent	East Jordan	52	45	87	Anna Smith
Gunnison	Gunnison	52	45	87	Ann H. Peery
Garcia	Juarez	14	12	86	Ida Kartchner
New Bedford	Eastern Sts. Mis.	7	6	86	Eleanore Rimmer
Ontario	San Bernardino	21	18	86	Grace Heath
Weston	Franklin	94	84	86	Amanda Frederickson
Yuba	Gridley	35	30	86	Ruth Johnson
Kimball	Alberta	20	17	85	Mary A. Wheeler
Wrentham	Taylor	13	11	85	Hettie Aliason
Coltman	No. Idaho Falls	49	41	84	Mary Stucki
Firth	Shelley	37	31	84	Ada Johnson
Laketown	Bear Lake	38	32	84	Eunice V. Orvin
Enmore Branch	Australian Mission	23	19	83	Margaret Rood
Hawthorne	Granite	137	109	83	Julia Carver
Midway 2nd	Wasatch	59	49	83	Mrs. Susan Probst
Palmyra	Eastern Sts. Mis.	12	10	83	Maude L. Collins
Tyrells Lake	Taylor	18	15	83	Clara E. Selk
Declo	Burley	67	55	82	Terissa Parks
Emerson	Highland	138	113	82	Agnes Kirk
Gridley	Gridley	44	36	82	Florence Jensen
Ucon	No. Idaho Falls	73	60	82	Millie Hill
Lund	Nevada	31	28	81	Ellen Fawcett
Pocatello 5th	Pocatello	98	79	81	Beth Orr
22nd	Salt Lake	70	57	81	Lucy W. Holmes
University	Ensign	70	56	81	Emma S. Teudt
Windsor	Timpanogos	74	60	81	Mary B. Hales
Yalecrest	Bonneville	76	60	81	Ruth J. Howells
Auburn	Star Valley	25	20	80	Elizabeth Johnson
Belvedere	Los Angeles	93	74	80	Percilla Lundeen
Cherry Creek	Malad	25	20	80	Merle Moon
Circleville	Garfield	76	61	80	Elsie Simkins
Highland	Wasatch	122	98	80	Isabelle McKenzie
Paris 1st	Bear Lake	60	48	80	Catherine Innes
Pocatello 2nd	Pocatello	80	64	80	Florence Winters
Preston 5th	Franklin	35	28	80	Myrtle Palmer

Ward	*Stake*	*Enroll.*	*No. Sub.*	*Pct.*	*Magazine Agent*
Santa Rosa	San Francisco	11	8	80	Edith Ross
Chuachupa	Juarez	28	22	79	Cora Judd
Hartley	Alberta	19	15	79	Edith Ackroyd
La Grande 2nd	Union	48	38	79	Mrs. F. L. Caldwell
Logan 2nd	Logan	66	52	79	Inez R. Thain
Malad 2nd	Malad	76	60	79	Mary King
Marriott	No. Weber	39	31	79	Sarah H. Parry
Riverdale	Weber	71	56	79	Belva Vance
Sugar House	Highland	80	63	79	Ellen Hampton
24th	Salt Lake	77	61	79	Mrs. C. Thompson
Wilford	Yellowstone	42	33	79	Myrtle Romrell
Yale	Bonneville	91	70	79	Chloe M. Jacob
Bothwell	Bear River	36	28	78	Hattie Evans
15th	Salt Lake	104	76	78	Mary Price and Lillie King
Huntington Park	Los Angeles	65	51	78	Luella Kendall
Hyrum 1st	Hyrum	66	51	78	Mattie Christiansen
Liberty	Bear Lake	36	28	78	Sarah Hymas
Pittsburg	Oakland	23	18	78	Undine Kutch
River Heights	Logan	36	28	78	Violet Niederhauser
Riverdale	Weber	72	56	78	Belva D. Vance
Burton	Rexburg	43	33	77	Annie A. Briggs
14th	Mt. Ogden	78	60	77	Eliza Watts
Hyrum 3rd	Hyrum	86	66	77	Julia K. Nielsen
Mayfield	Gunnison	69	53	77	Amelia C. Larsen
10th	No. Weber	115	89	77	Ellen L. Collins
22nd	Weber	44	34	77	Ada Baker
Benson	Cache	67	51	76	Carrie A. Reese
Flagstaff	Snowflake	33	25	76	Dena Sheehan
Jameston	Shelley	38	28	76	Nora Fiedling
Mathews	Los Angeles	75	57	76	Elizabeth Bowen
Ninth	Cache	109	83	76	Verna C. Jackson
Pleasant View	Malad	33	25	76	Ann M. Bailey
Pocatello 1st	Pocatello	107	81	76	Bessie England
Stratford	Highland	58	44	76	Leone Karpowitz
Sugar City 2nd	Rexburg	76	57	76	Florence K. Bean
Whittier	Wells	108	82	76	Gertrude Campbell
Butler	East Jordan	38	28	75	Eva Boyce
Eighteenth	Ensign	160	120	75	Iverne Wallace
Fall River	Eastern Sts. Mis.	5	3	75	Annie E. Sarvard
Homestead	Sacramento	28	21	75	Ruby Alltop
Lyman	Rexburg	33	25	75	Mary M. Robinson
Newburgh	Eastern Sts. Mis.	10	6	75	Mrs. Arthur Quick
Seventh	Logan	129	96	75	Mary S. Bjorkman
17th	Salt Lake	168	123	75	Julia G. Miller
Sixth	Utah	86	64	75	Edna Smart
Star	Burley	36	27	75	Rula Tilley
Twelfth	Logan	39	29	75	Thelma S. Fuller
Twenty-first	Ensign	95	72	75	Mary H. Jordan
Young	Logan	32	24	75	Emma Speth

STAKES 75% AND OVER

Stake	*Enroll*	*No. Sub.*	*Percent*	*Magazine Agent*
San Francisco	292	342	118	Naomi S. McCabe
Union	171	192	115	Lila B. Walch
Oakland	395	436	110	Adrian Gee
Maricopa	744	779	105	Zina Dana
Big Horn	630	607	98	Ellen H. Jolley
Ensign	787	756	96	Rose H. Neeley
Burley	460	432	94	Nellie R. Barlow

Stake	*Enroll*	*No. Sub.*	*Percent*	*Magazine Agent*
Weber	638	599	94	Mabel C. Ellis
Bonneville	480	407	87	Christina V. Wilson
Wasatch	552	476	86	Lacy Swain
Franklin	606	513	85	Jeanette S. Barton
Highland	613	520	85	Kathleen Beckstrand
Chicago	219	181	84	Marie B. Coburn
Los Angeles	508	423	83	Della H. Wilson
Mount Ogden	600	494	82	Vaborg R. Wheelwright
Salt Lake	930	746	82	Clara B. Wright
Granite	573	465	81	Pearl H Crockett
Juarez	139	112	81	Jennie Bowman
St. Johns	303	203	81	Sarah A. Witbank
Utah	953	772	81	Clara W. Giles
Hollywood	392	315	80	Anna Blair
Ogden	843	664	79	Lois D. Smith
Snowflake	547	421	77	Lulu J. Smith
Shelley	416	308	75	Elva Payne
Timpanogos	339	255	75	Helen S. Walker

He is the happiest, be he king or peasant, who finds peace in his home.—*Goethe.*

He who loveth a book will never want a faithful friend, a wholesome counselor, a cheerful companion or an effectual comforter.—*Isaac Barrow.*

That is a good book, it seems to me, which is opened with expectation and closed with profit.—*Louisa M. Alcott.*

The secret of happiness is not in doing what one likes but in liking what one has to do.—*James M. Barrie.*

My Surprise Garden

By Genevieve V. Hunt

HOW often we hear people say, "I would love to have a flower garden, but I am always too busy to take care of one."

I too, was under the impression that raising flowers meant a lot of time and hard work. That, however, was before I started my Surprise Garden.

My first venture began with two tiny begonia slips that proved so fascinating in their development, I could not resist the temptation of adding pot after pot of other treasures. Now, summer and winter I have a healthy looking indoor garden that has the magnetic power of holding visitors entranced with its colorful beauty.

It is surprising the little time and work that is required to care for potted plants. A withered leaf to pluck—water for the thirsty ones—a gentle loosening of the soil. Most everyone can spare the few minutes needed each day, no matter how busy they may be.

LET us glance over some of my favorites and I will tell you about them.

The Umbrella Plant (Cyperus alternifolius) is a handsome ornamental palm-like plant that needs very little care, and plenty of water. A new plant is easily started by inverting one of the umbrella shaped leaves in a glass of water. When strong looking roots have formed, and a new shoot appears, plant in a pot of rich soil and set in a saucer of water.

I have several varieties of begonia, all of them profuse bloomers and very beautiful. They are easy to grow if given plenty of moisture and are not exposed to the full rays of the sun. My favorite of the begonia family is the Beefsteak, a low spreading plant, with circular leaves, red beneath and glossy green above. This does not require much light, and will thrive where most begonias refuse to grow. It is an admirable plant for a window that is shaded by a porch or trees. The flowers of the Beefsteak are a dainty pinkish white. To propagate, cut the rhizomes in one inch pieces and plant like seeds in damp sand. When new growth begins repot in 2 parts loam, 1 part sand, ½ part leafmold, and ½ part prepared manure. Begonias need good drainage and several pieces of broken crockery should be placed in the bottom of the pot before the soil is added. A well-established plant should be repotted with fresh soil once a year.

The Sansevieria or Golden Striped Snake Plant is most striking. It is very hardy and can stand just about anything but frost and too much water. New plants can be started by cutting one of the leaves across in two inch sections and planting in sand.

St. Bernard's Lily makes a handsome pot plant, with its recurved, graceful foliage and large spikes of white flowers. It likes plenty of sunshine, and should be planted in a roomy container, as it thrives better when the roots are not cramped. Like the Umbrella Plant, the St. Bernard's Lily is very simple to propogate. Cut off a bunch of leaves from the long stem, and put in water. In a few weeks a new plant will sprout, pot it and keep it well watered.

The common geranium is not hard

to grow, and it can be relied upon to keep the house looking gay. It needs sun, and should be potted in rich sandy loam. If given too much water the geranium will sprout profuse foliage, but few blooms.

English Ivy succeeds admirably and adds to the beauty of any window garden. It is a vigorous grower, and can be trimmed into any shape or trained over a window. Strings should be fastened for it to climb on. The strong green string used by florists is best. Ivies require a rather heavy soil made of 3 parts soil and 1 part manure. Press the soil down very firmly so that air will not get to the roots. The plant should be given plenty of moisture but care should be taken that the soil does not become soggy.

The Wax Plant is a climbing house plant, and is particularly beautiful when in bloom. The fragrant, wax-white flowers have pink centers and produce in succession. It is an interesting plant at all times.

Wandering Jew is one of the easiest and most satisfying vines for house culture, as it thrives equally well in either soil or water. It has surprising decorative value when arranged in glass, or pottery containers, and is delightful for brightening up the mantle or adding charm to a table. It is also most lovely in a hanging basket.

The Boston Fern is the hardiest and most likeable of all the sword ferns. It is very attractive and grows fairly rapidly. Unlike most ferns it will not be ruined or killed if neglected for a day or two. The Boston will grow in most any soil, but a well drained sandy loam is best.

SOUTH windows are preferable for Surprise Gardens, but I have plants that are doing very nicely in east and west windows.

In potting plants I place pieces of broken crockery or small stones in the bottom of the pot for drainage, then fill with good rich soil.

The best time of the year to repot house plants is in the spring when new growths start. After potting water the plants thoroughly, and set them in a shaded place until the roots have taken hold of the new soil. Then gradually inure them to the sunlight. If they need feeding through the winter, because of large growth, give them a prepared plant food. Reliable plant food can be bought at almost any seed store.

Plants grown in a window will always turn to the light, and unless they are moved frequently, they will become onesided. When they gather dust spray them with a hand syringe, or rub a damp sponge over the leaves. On cold nights pull the pots away from the windows, and place newspapers in front of the glass.

Indoor gardens must have fresh air, no matter how freezing the weather is. The cold air, however, should be mixed with the warm air in the room before it reaches the plants. This can be arranged by opening a window, or door, for a minute or two on the opposite side of the room.

My garden has cost me very little as everything in it, with the exception of the Boston Fern, has been grown from seeds or slips.

Those who have Surprise Gardens need not sigh when winter puts an end to outdoor blooms. Their potted plants will keep them cheerful, and more than satisfied throughout the long snowy months.

Why Do We Celebrate Christmas?

By Eva K. Thomas

BECAUSE Christ was born on that day? The celebration of that day grew out of an old Pagan festival held at this time of year called, "The birthday of the Sun." The Pagans were very fond of pageantry and this festival was a favorite. So out of this, the idea grew of using that time to celebrate the birth of the Spiritual Son of the world. This gradually took the place of the old Pagan festival.

NOW the celebration of Christmas is universal and yet the customs differ in many countries.

In Devonshire, England, it is said the bees hum all night long in their hives the night before Christmas. If you are wise you will go and wish them a Merry Christmas and hang a bit of holly on each hive, else you may get no honey next year.

You must never ask to borrow a match or a bit of fire on Christmas Day, because fire is the symbol of the heart of the house and of happiness. One must never take away but only add to.

In Norway there is a beautiful custom, "The Ceremony of Feeding the Birds." Two or three days before Christmas bunches of oats are placed on the roofs and tied to the branches of trees and shrubs, loads of grain being brought into towns for this special purpose. No one would think of sitting down to his own dinner without first giving every animal on the place an extra portion in the name of Christ.

WHY do we give gifts? Is it because the Wise Men gave gifts to Jesus? Or is it because of our Heavenly Father's great gift to the world—the gifts of love and everlasting life which He gave us when He sent His only begotten Son to teach the world how to live.

Then if we give gifts to light anew the fires of love and friendship that Christ brought to us are we doing so in the right spirit?

Gift giving is symbolic, symbolic of love, friendship and peace.

Christmas and our gift giving then should radiate a feeling of peace and good will toward men,—a feeling of deep appreciation for those qualities which Christ sought to teach, humbleness of spirit, strength of character and a great love for those about us. So great a love that self is denied.

THEN is it not time that we contemplate a bit and try to discover just what we are doing to Christmas? Are we really celebrating the birthday of our Savior in a fashion that would be pleasing unto Him? Are we ministering in a humble way to those less fortunate? Are we making our gift giving a sincere offer on the altar of love, friendship and brotherhood, or a matter of show and glitter that is an effort to cover a selfish desire for flaunting?

Today the Christmas holiday has become so commercialized that we are apt to lose sight of its spiritual side.

The customs in many far-away countries speak of a humbleness, a desire to make every living creature happy on this, Christ's Day.

Let us develop the spiritual side and make of Christmas a festival commemorating the birth of the Son of God.

Charity

By Margaret E. Shrewsbury

TRUE Charity does not "donate". It does not "give". It knows no patronage nor sense of superiority.

True Charity *loves actively.* It *shares.* It *feels* the troubles, the cold, hunger, pain, despair of those it seeks to bless.

Poverty or constant trouble beats one almost senseless. It dulls the brain, slows the body, but it cannot always conquer sensitivity. It cannot always deaden self-respect, real manhood and womanhood.

We offer our cast-off garments, clean, no doubt, but out of style, perhaps torn or mended and patched, and we feel we have shown "charity".

Should our cast-offs be repulsed, we'd be shocked and irritated. We'd say, "Well, if they're so poor, they should be glad to have anything given to them!" How little we understand. It isn't the hole in the garment, or the patched and mended place, it isn't the warmed-over food that is frowned upon, no . . . not these . . . it is the *patronage* with which the gift was offered that caused the implusive rebuff! Ah! how the poor hate Charity.

Yet are we commanded to have Charity. Listen to the words of Paul to the Corinthians. Study them and compare his Charity with Charity as the world today knows it.

"Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth.

"Beareth all things, believeth all things, hopeth all things, endureth all things;

"Charity never faileth. . . ."

WE HAVE many plans for curing present-day inequality. "Share the Wealth", "Old Age Pension", "Communism", "Radicalism", many "Isms", but the one great plan of "Charity", of "Love of God" and "Love of Man" . . . of Sharing, of Understanding, is not advocated.

"Love the Lord thy God with all thy might, mind and heart, and love thy neighbor as thyself."

In that simple sentence, the best and greatest Man who ever lived, gave us the solution for all our ills.

"But I love God and my neighbor! I obey the ten commandments. I give food to the beggars who come to the door". You say, and I say. Of course! But think beneath it all. What more is meant? Some live the letter, some live the spirit, but alas, few of us live it whole-heartedly and without reservation.

"It is one thing to give to those we know and love. To give to strangers what we do not want or need, of food or of clothing, but the most precious gift of all, understanding, few of us can spare the time to give! And Understanding behind our material gifts is Charity at its best!

To love the Lord, our God, with all our might, mind and heart, we must foreswear all evil, all appearance of evil, every word, thought and action that is unclean, unfine,

that will hurt or detract from beauty and truth.

TO LOVE our fellow-man, we must dig down to bed-rock. We must understand him, his needs, dreams, hopes, fears, weakness. Cease to find fault with superficial things, hunt beneath the surface for the cause of his actions, words or looks that irritate us. Cease to hunt for snubs, and forget those obvious ones we do not imagine. In fact, we must display the qualities of Charity as Paul defined it.

"Almost impossible for human nature as human nature is today," you say. Yet, Christ lived it. He advocated it, and until we do live it ourselves, there can be no unity.

WERE I as rich as Croesus, I would have a difficult time sharing with my poorer relatives and friends. Why? Because they would not understand my true motives. They would drift away. A few would accept my bounty, demanding a share, but they'd say, "Oh, she can afford it", not realizing they had anything that I might need. They might or might not envy me, but they'd no longer share with me their thoughts and companionship. They would feel constrained in my presence, because of my finer apparel, and the fact that they could not return my gifts with ones as good. I know this, because it is my own reaction toward those of my friends who are better off than I.

But were they to have Charity, to understand me, they would sense the loneliness, the longing for sweet, fine companionship, my desire to be loved for myself. They would know that I wanted only to share my wealth with them, not condescendingly, but humbly because I could gain no pleasure from it except through sharing it with them. . . . Understanding all this, they would return gift for gift, in the simple, loving thoughts and little kindnesses no one is ever too poor to offer.

And were I, on my part, to understand their attitude, I would strife harder to make them understand me. To show my love and humility. We would both then realize that my wealth was not mine alone, but their's and God's, and had been given into my custody to dispense with to the best of my ability.

But few of us understand all this, and we are miserable in our poverty or our wealth. We cannot or will not, share what we do have, wholeheartedly.

IT IS a human need to share. To enjoy a beautiful sunset, we must show it to someone else, hear their exclamations. To enjoy music, we must have one to listen while we make it, or to make it for us. Love begets love, kindness meets kindness.

"Give love and love to your life will flow
A strength in your uttermost need,
Have faith, and a score of hearts will show
Their faith in your word and deed.

"Give truth and your gift will be paid in kind
And honor will honor meet
And a smile that is sweet will surely find
A smile that is just as sweet.

"For life is the mirror of King and slave
'Tis just what we are and do!
Then give to the world the best you have
And the best will come back to you."

—*Madeline S. Bridges.*

SHARE not your possessions alone, but share your mind, your heart, your time with God and man. Share humility and faith, begrudging nothing. Then will come peace and unity. Love will sway us, and God will reign supreme.

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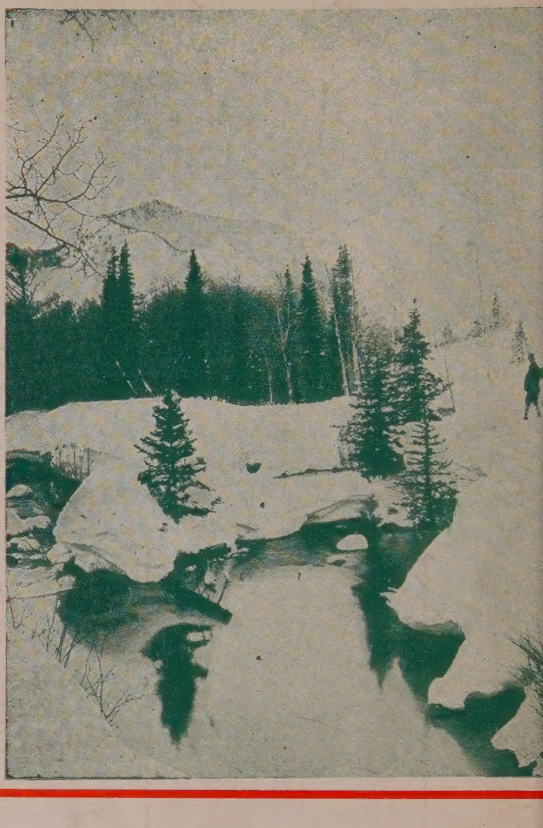

WINTER PEACE

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